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The Outlook for Catholic Education in Africa

The New Rubrics and Faculties

Prayer and Apostolic Action

Sacramentum Olei

Liturgy — the Unused Force

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AFRICAN ECCLESIASTICAL REVIEW

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The Outlook for Catholic Education*

SCHOOLS, like land, lie near the source of man's deepest emotions, and their inescapable relation to man's religious beliefs provide very inflammable material in political life, as events proved not very long ago in France. The Church welcomes the emergence of the African States as free and independent nations; yet she cannot but feel some apprehension about the future of Catholic education once these young States embark on the uncharted seas of political turbulence. Events in the Sudan, Guinea and Ghana-Togoland are too recent to be forgotten.

The educational system in Africa is still, like the Church itself, very much in its teens; in most territories it is barely forty years old! There are few of the new or potential republics where more than forty per cent of the children are receiving just a four-year literacy course, and of the thirty-two million people in British East and Central Africa, less than 2,000 have had a university education or its equivalent. There is no doubt that all these countries will begin with ambitious plans for educational development, most of them taking over where the colonial Power left off and showing themselves anxious, at least in the early stages, to keep existing mission schools in the picture. But will all of them invite the Church to play an active part as a relatively autonomous agency, as she has until now, in the opening of new grant-aided schools and teacher-training colleges under her control and ownership?

This is rather a difficult question to answer in the context of some two dozen independent republics in different stages of launching. In some cases they have, or will have, had several years of ordered preparation for independence; in others, States have come into being, so to speak, *ex nihilo*, before people were aware of what was happening. Sometimes, not only has official independence come about with unprecedented unexpectedness, but also unfortunately in a climate of

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frustration and racial hatred, of confusion and violent revolution, so that nobody can foretell how long the unity of the new State will survive the official date of independence. All that one can say with assurance is that the dice are loaded heavily against the chances of the Church surviving indefinitely in her present favourable position in education. The emphasis is going to be on raising material standards of living and on developing the resources of the country. Only very great statesmen, and Nkrumah may be of this calibre, will rise above the squalid race for economic and material aggrandisement and look about anxiously for a source of spiritual values and supernatural norms of conduct. In an address to the Pax Romana Congress in Accra in 1958 he said that to become really great Ghana must be Christian. But such men are going to be rare and the sole *raison d'être* of education plans for many will be the requirements of economics, health services and politics, to enable them to catch up with the Joneses of the international world. Africans travel from one "Democratic" World Congress to another, studying how China, Yugoslavia, Russia, Israel, Egypt, etc., have accomplished so much in such a short space of time, and seeking inspiration in wildernesses of spiritual ideals.

In Islamic countries like Somaliland, Senegal, the Sudan and Northern Nigeria, the Church can expect to receive little encouragement to co-operate on her own terms in any education development. As regards other States, which are the majority, perhaps the severest handicap under which the Church will have to work when it comes to fighting for its rights in educational matters will be that she appears as yet so heavily westernised. For despite the creditable speed with which she has produced African priests and nuns, not to mention the present nucleus of forty African bishops, it is principally in European guise that she will have for some time yet to defend her schools in conference with African ministers sitting at desks vacated by their former European masters. In the years immediately ahead, missionaries—priests and bishops—are going to have it brought home to them that they are "foreigners," and until many more dioceses are entrusted to sons of Africa, African ministers of education may understandably show themselves lacking somewhat in enthusiasm when claims for the rights of the Church are voiced by foreigners speaking in the name of the African Church. The relations may be still more strained in countries where the hierarchy is constituted in large part by members of the same race as the former colonial power from whom, Africans may claim, they gained their independence practically at pistol point.

If, in such countries as do not turn to secularism and worse for inspiration, Catholic schools survive, it will be because the respective Governments, believing in the need of religion as the foundation of

society, agree that it is through unidenominational rather than multidenominational schools that religious values can be best taught and inculcated. This is the system accepted in British Africa, but in recent times it has lost to some extent credit in the eyes of Africans partly through the sometimes bitter campaigns waged between Protestants and Catholics over school sites and the enrolment of children. Thus, some government administrators were not slow to point out to the African authorities, mission schools were a cause of dissension and disunity, as well as a threat to local government authority because, they claimed, the respective agencies were more concerned with the growth of their Church influence and membership than with the general good of the people. It is very difficult for pagan or Muslim chiefs and political leaders to disbelieve this, and the position of unidenominational schools, that is, of Catholic schools, will continue to deteriorate as long as the different Christian bodies do not find a formula enabling them to bury much of their rivalry and settle disputes out of court, so to speak. African leaders are, and will continue to be, anxious to uproot anything that threatens either the unity of their people or their allegiance to the authority of the State. The same sort of danger threatens the teaching of religion in State schools where these are multidenominational: lack of tact on the part of teachers of religion on the subject of attendance at religious instruction might result in the total suppression of the teaching of religion in State schools. The fate of Catholic schools as well as of Catholic catechetical instruction inside State schools depends in no small measure on the realisation that Catholics and Protestants will stand or fall together on these issues as perhaps on others also.

Another sort of cancer that eats away public backing for subsidised Church schools in Africa is the economic arguments which are advanced to show that one multidenominational State-owned school can do the work of two or three unidenominational ones; it is claimed, of course, that efficiency is thus stepped up. Moreover, when the people own the school instead of a 'foreign' mission, they are readier to increase their taxes to support it. At the same time, religion is not neglected, because not only can Catholics, Protestants, Muslims and pagans attend indiscriminately, they can all choose to follow whatever religious instruction they want. These arguments make a strong appeal to African leaders, as was evident during the British African Education Conference at Cambridge in 1953, attended by African teachers and politicians from every British African territory, who were unanimous in claiming that all ownership and control of African schools should be vested exclusively in Government. It would be illusory to suppose that these sentiments have abated in the meantime on the eve, or at the dawn, of African indepen-

dence or that in the Congo and elsewhere many Africans think differently. On the other hand, missions have learnt some salutary lessons, and in many areas of British Africa Bishops have agreed to the establishment of parents' school-councils with members from all sections of the village and including members of the local government irrespective of their creed, the object being to put the onus for the financing and development of the school on the people themselves. If the mission schools move out from their isolation and are shown to the people for what they really are, the people's schools though still Catholic schools, they stand a good chance as being regarded as an integral part of village life and their survival will be less open to doubt. Compromise may have to be pushed to the extent that Catholic schools be opened to every child, irrespective of creed, with facilities for religious instruction for all.

Muslim communities seldom show any initiative in education, save that all over the continent where there are Muslims there are small Koranic schools where nothing but Islamic doctrine is taught to the children. This apathy, however, is disappearing rapidly; but they rely almost entirely on State schools. It is not surprising, therefore, that Muslims do not anywhere look with favour on Catholic and Protestant schools, and they often complain about "the financing of the spread of Christianity through statesubsidised education." In any case it is true to say that in most areas the proportion of Muslims receiving education is much lower than that of Christians, and last year the Muslims of Tanganyika petitioned U.N.O. to postpone the date of independence until there were more educated Muslims with the requisite educational qualifications to be eligible to vote. The future head of the Tanganyika Government, an excellent Catholic, recently said publicly in America that when plans were implemented for educational development, the new African Government would feel obliged to devote so much of the available money to Muslim education that the Church will have to rely more than in the past on contributions from her own sources if she is anxious to have many new schools of her own. One of the strong claims of Muslims to privilege in a nationalistic atmosphere will be that Islam has had less traffic than any other religious group with the colonial master and the West in general, that it is nationalist by definition, which is, in large part, the truth.

Generally speaking, it would seem that at the beginning, and for some years to come, the African States will, with few exceptions, be anxious to maintain Christian schools already in existence. They are too numerous and valuable to lose. But any plans for an increase in primary schools will probably be concentrated on state-owned institutions, secularist in some cases, as perhaps in parts of the Congo

and former French Africa, multi-denominational in others. But an increase in primary schools means a proportional increase in secondary schools and teacher-training colleges. It is here perhaps that the Church will be given the greatest measure of encouragement, since such institutions require highly-qualified staff which Africa cannot as yet provide. It is by paying special attention to all opportunities offered in this field that the Church can best prepare for the future, however uncertain it may be. Where the Church makes up its mind to provide the best possible staff of religious, priests, and laymen, both African and European, for its teacher-training colleges, it will go a long way in consolidating its position by making itself indispensable in this domain. But this supposes a change in attitude towards our schools in more than one diocese where until now what was barely sufficient was enough. Let us face it, too many of our training colleges are still second-rate because too many of the staff have barely got the minimum qualifications, academic and other.

Secondly, it would be necessary to alter the policy followed in many areas until now, and agree to train teachers, not only for our own schools, but also for State schools: good Catholic teachers in State schools is becoming daily a factor of vital necessity for the Church in Africa. The role of the catechist in State village schools and of priest-chaplains in post-primary government institutions in the years that lie ahead should also figure prominently in any Church education policy. These catechists should be highly trained in the latest methods of catechetical and liturgical technique, and where the number of catechumens warrants it, there should be separate classes catering for them at different stages of instruction, so that the school, albeit non-Catholic, is in some way integrated in the catechumenate.

Even in self-conscious Muslim communities, there will always be a welcome for girls' post-primary schools conducted by religious. There are reputedly 20,000 nuns in Africa, about one-quarter of them Africans. Africa cannot hope to emulate America where Catholic schools have thrived without any State assistance, and that mainly through the devotion of thousands of religious teachers. But it is an example that the Church in Africa should attempt to follow by founding more congregations of African nuns and brothers for the highest educational posts in secondary and domestic science schools and teacher-training colleges. Until now, very few have qualifications comparable even to those of primary school teachers in Europe and America.

Under colonial rule, very often the Church has had to stress her rights of ownership and control of her schools. There will not be wanting certain politicians, European as well as African, who will try

to give the impression to African statesmen, proud and jealous of their autonomy on the morning of independence, that here they are in the presence of a sort of State within the State. At this crucial moment it is unfortunate that the Church will, in most instances, be a still mainly European and, therefore, foreign hierarchy. Moreover, the negotiating power of the Church will be weakened still further in places where the enemies of the Church seek to link her with former colonising powers towards whom African leaders may, for one reason or another, entertain feelings of resentment or downright enmity.

Another consequence of the Church's efforts to preserve her autonomy in education is her relationship of Employer *vis-à-vis* Catholic teachers in her schools. Because of inevitable human failings, the atmosphere in which the parish priest meets individual teachers is often strained, so much so that one wonders whether control at such a price is not at a loss. Certainly much can and should be done to improve these relations by the effort on the part of the missionaries to understand better the psychological factors of the problem and the teacher's point of view. Basically, that is what is necessary, the initiative coming from the missionary. Perhaps as the number of African parish priests increases and with growing consciousness among the African Christians of their responsibilities *vis-à-vis* the Church and its essential aims and institutions in their country, African teachers will be forthcoming with a greater awareness of their vocation and duties. On the one hand, the priest should not expect to find among all his teachers a standard of devotion and zeal similar to that of members of his various lay-apostolate movements, among whom the poorly paid catechists are certainly to be numbered. On the other hand, given the great influence for good or ill that teachers can have in a young Church, the Church in Africa should accept only the best as candidates for the teaching profession. Normally, the worth of the candidates will be the worth of the Catholic community at large.

So far, Africa has only two Catholic universities; one, a creditable but struggling college in Basutoland, a small country with the highest percentage of Catholics in all the continent, and Lovanium. The first is English-speaking, the second, French. Roma has little to lose, unless, of course, the South African Government does not go all out to suppress it, because its funds come from private sources. Lovanium, on the other hand, has till now been financed principally by the Belgian Government, with the assistance of substantial gifts from American foundations. It was brought into being by a Belgian Catholic Government, and the question one may ask now is whether the new African Government will allow it to survive for long

as a Catholic institution. Although it is a very recent foundation, it has grown rapidly and acquired a widespread reputation mainly through its close association with the great Belgian university that sired it, shared its name with it, and endowed it with some of its own finest professors. Unfortunately, there may not be many Africans in the Congo able to appreciate the value of this association, and it is to be feared that some of the national leaders may attempt to repudiate its origin and sever the university's connections with the Church, if not with the former colonial power. Certainly there are some schools of thought in Belgium itself which would aid and abet any attempt to put an end to Lovanium's association with the Church. The final issue will depend to a large extent on the agency providing the immense sums required to maintain the initial promise of the university. The new Congo State will hardly be able to find the money. If the Belgian Government is willing (and able) to continue providing the requisite funds with the assistance of private foundations, then it is reasonable to suppose the university may keep its present character; but this good will of the Belgian Government is dependent, seemingly, on a Catholic party remaining in power in Brussels. Nor is it inconceivable that the character of the university be changed against the will of the financing government. One should be prepared with a campaign from within as from without the Congo, to eject the Chairs of Scholastic Philosophy and Theology from the university, together with the ecclesiastics occupying them. Much depends in all on the impression on the African leaders made by Belgium's handling of the events of the past eighteen months that led up to the granting of immediate independence despite the obvious unpreparedness for this of the Congo people. Another vital factor is the outcome of the present game of power politics between certain Congolese national leaders.

At the moment, Catholics in former French and British Africa have to attend State universities. In the second instance, provision is made for the presence on the staff of a Catholic, as well as a Protestant, chaplain. This is working out fairly satisfactorily. Nevertheless, one feels the need of at least two Catholic institutes of recognised university standing for English-speaking Africa, one for the East and one in the West. Nigeria and Ghana alone have twice the population of all ten republics carved out of former French territories. But any project must start from the premise that a Catholic university must compare favourably with State-owned universities; anything less would risk defeating one of the main purposes of a Catholic university, namely, to prepare Catholics thoroughly in the spirit of the Gospel, to take their place in public life and influence it. Unfortunately, this calls for funds and staff that seem beyond the means the Church disposes of at

present. It is not impossible to think in terms of one or other of our best secondary schools in former British territories working towards university college status with affiliation to Makerere (Uganda) Ibadan (Nigeria) or Accra (Ghana), each with a limited number of less expensive faculties (as is the case of Pius XII University in Basutoland) or else with affiliation to one of the more outstanding Catholic universities in America, Canada or Ireland. But here again it is an illusion to suppose that even such modest projects can be realised without very considerable outlay, and anything second-rate would cripple rather than advance the issues the Church has at heart.

It would seem that at present the only course open to the Church in Africa is to exploit fully the possibilities inherent in State universities, mainly chaplaincies and the availability of lecture-professorships to Catholics as well as non-Catholics. Chaplains to the English-speaking universities are already appointed, but in some cases their presence could be more fully exploited. Again, if the number of good Catholics on the staff is often almost infinitesimal, is not the responsibility for this in large part at our own door? One has the impression that we are not doing all we might to ensure that Catholic graduates from English-speaking countries are made sufficiently aware of the need the Church has of them on the staffs of these institutes of higher learning. The presence of a greater number of Catholic lecturers is required, not only to act as a good influence on the students, but also to ensure that the scholarship and research in State universities is not left almost entirely to non-Catholics. In this way, the Church can hope that Catholic thought will contribute to the well-being and culture of these young countries.

It might be better not to think for the moment in terms of a Catholic university, since it appears this would be beyond the actual resources of the Church, and make the best of present opportunities: after all, half a loaf is better than no bread.

The sudden upsurge of nationalism in Africa and the consequent transfer of the helms of the African States to the hands of Africans themselves, brings home more forcibly the need to Africanise the thought and practice of the Church in these lands. At the same time it would add to the stature of the Church if there were one or more institutes of ecclesiastical or mixed sciences for the clergy somewhat similar to the *Institut Supérieur de Théologie* that has just been founded in Madagascar. At such a centre, with the cooperation of one or other of the Pontifical Universities in Rome, research work could be undertaken in matters like anthropology, ethnology and the social sciences with special reference to Africa. The centre would also be useful for the study and teaching of pastoral theology and liturgy adapted to

African ways of thought and custom. In the absence of a Catholic university of human sciences, this sort of research centre would constitute a second best but still a valuable contribution by the Church towards enriching African thought and guidance of public opinion.

Some years ago an offer was made by one State university in Africa to allow the Church to open Halls of Residence for priests, brothers and nuns attending the courses. The matter fell into abeyance, but one might consider it worth while taking up the question again both with regard to the university concerned and to others in Africa. The presence of priest and religious undergraduates would have a very salutary influence on the attitude of staffs and students towards the Church and Christianity. The answer to this problem, after obtaining the necessary ecclesiastical approval, lies in finding religious Orders or Congregations suitably equipped from academic and other points of view to direct such Halls of Residence.

The years that lie ahead will surely be anxious ones for the Church and Catholic education. However, much will depend on the extent to which she has been able to lead Catholic African lay-men to realise their responsibility in the matter. Where these look upon Catholic education of their children as *their* responsibility as much as that of the hierarchy and are determined to assert their rights in this field, one may feel more reassured not only as regards Catholic education, but as regards many other vital issues as well affecting the spread and growth of the young Church in Africa.

It would seem the chances are against the Church continuing for long in any but a few countries to order and control her own schools' finances by public money. Most of the young States, if not all, will sooner or later concentrate on a State monopoly of subsidised education. The wisest policy would seem to be for the Church to exploit fully any advantages she has and, in the meanwhile, prepare for the future by imaginative thinking and by trying to keep, as far as possible, one step ahead of events. In the meanwhile, too, the Church in her wisdom will continue to Africanise the various hierarchies, since as long as she is regarded as foreign in any country she can never hope to attune her mission to the sentiments of the people nor be accepted as part of the national patrimony.

RICHARD M. WALSH, W.F.

HE that only wants to save himself and neglects the salvation of others cannot save himself. *St. John Chrysostom.*

The Pastoral Approach

of the New Code of Rubrics

of the Missal and Breviary

THE INK of the August 15th issue of the Acta Apostolicæ Sedis, containing the new Code of Rubrics of the Missal and Breviary, was still wet when newspapers all over the world disclosed details of the document which, after January 1, 1961, will regulate the official Roman-rite worship of the Catholic Church. A motu proprio of His Holiness, John XXIII, entitled *Rubricarum instructum,* promulgated the new rubrics and presented an outline of their aim and limits. Its publication preceded that of the code of rubrics by several weeks.

Aim of the new code of Rubrics

In his motu proprio, the Holy Father indicates that the chief aim of the new code is to put more order and logic into the rather complicated system of rubrics hitherto in force. The present reform is the last step of a long process of reorganization initiated by Pius V after the Council of Trent, and continued by Pius X and Pius XII. John XXIII resumed the work of his predecessor and urged the commission appointed by Pius XII for the general reform of the Liturgy to complete its reform of the rubrics even before the Ecumenical Council. However, this reform is partial and by no means intends to give the form "ne varietur" of the Roman Liturgy for the indefinite future. The Pope clearly states: "After long and mature consideration we reached the opinion that the more basic principles (altiora principia) affecting the general liturgical restoration should be presented to the Fathers at the forthcoming Ecumenical Council, but that the correction of the rubrics of the missal and breviary should not be delayed any longer."

Therefore the new legislation is intended to be a preliminary step in order to facilitate the liturgical task of the Ecumenical Council which would have no time to go into the details of rubricists.

Another pastoral reason impelled the Holy Father not to delay the rearrangement of the Breviary which involves a certain shortening of the daily amount of prayer of the priests. By this shortening asked for by a great number of Bishops, he wants to make the

daily Breviary "easier for so many priests who day by day are more burdened by pastoral tasks."

2. Limits of the new codification

The preliminary nature of the reform explains its limitation. Its aim is not to introduce innovations but to simplify and clarify existing liturgical norms, and to remove some inconsistencies which slipped into the regulations in the course of the centuries, affecting the authenticity of the liturgical prayer or ceremony. However in this work of simplification and elimination, the commission had to take into account the fact that since the reform is but a preliminary step, the changes should not be so numerous as to necessitate new missals and new breviaries, which in turn would have to be changed again after the Council. This is why we still find for example a good number of legendary elements in the lessons on the lives of the saints. Another principle acted as a brake in the reformatory effort: the commission should not anticipate changes which involve those "more basic principles" to be discussed in the Council. For instance, all liturgists agree that in the first part of the Mass, it is not normal for the celebrant to read the Epistle and the Gospel, which are intended for the teaching of the faithful, in a language unknown to the people, with his back turned towards them. This anomaly was not removed from the new set of rubrics, probably because the question involves the basic problem of the liturgical language of the Catholic Church. Only after this principle will have been clarified by the Fathers, taking into account the evolution of circumstances since the Council of Trent, can eventual changes in that field be expected. These remarks were necessary to judge rightly the approach of the document: it does not supply any reason for disappointment to those who believe that a thorough reform is necessary, if we want to disclose the treasures of the Liturgy to the people of our day. Neither does it give any reason for satisfaction to those who favour the preservation of the treasures of the past in their antique form; the new code simply does not want to anticipate a work which has to be accomplished by the Ecumenical Council.

The code is divided into three parts: General Rubrics, Rubrics of the Roman Breviary, Rubrics of the Roman Missal. It is impossible to review in detail this lengthy document of almost 150 pages: we limit ourselves to those aspects which seem more significant from the pastoral point of view.

3. The new classification of liturgical days

The old classification of the feasts in "doubles" and "simples", "doubles of 1st and 2nd class, major and minor" with the correlated system of concurrence and occurrence, has been simplified into a more rational division. Now

there are four classes of liturgical days: the feasts of 1st, 2nd, and 3rd class; and days of the 4th class which comprise the commemorations and most of the "feriæ". Feasts which up to now have been classified as "doubles of the 1st and 2nd class" will now be known as feasts of the 1st and 2nd class. The former doubles and lately simples become feasts of the 3rd class. Those feasts which were already reduced to a mere commemoration in 1955 and some other feasts which have been downgraded, and most of the "feriæ" rank in the 4th class. The four classes are also applied to votive Masses and to Masses for the dead, so that they may be celebrated according to the importance conceded them by the new classification. Fr. Loew, C.SS.R. in an authoritative article of the Osservatore Romano, explains as follows: "For example, a second-class votive Mass indicates a votive Mass that can be celebrated even on a 2nd class day. A 3rd class votive Mass indicates a Mass that can be celebrated on all 3rd class days, and a 4th class votive Mass signifies a Mass that can be celebrated only on 4th class days, — on ordinary ferial days."

4. Emphasis placed on the "Temporal Cycle"

In the new system of classification, a new emphasis has been placed on the temporal cycle of the Church calendar, that is, on the Sundays of the year and the feasts and seasons which celebrate the chief mysteries of the Christian religion. For instance, the new rubrics confirm the legislation of 1955 which elevated all Sundays of Advent and Lent to the rank of "1st class". Besides, in the recent decrees, all the other Sundays became "2nd class" Sundays. A second instance of the same trend is the stress laid on the ember days by which the four seasons of the year are consecrated to God. It is very significant that these ember days which formerly held the rank of "simples" and thus were oftentimes displaced by "simple" feasts of Saints, now receive special recognition as "feriæ of the 2nd class". If we add the restoration of the Holy Week completed in 1955, we can again form a clearer picture of the liturgical year with its main elements standing out in the relief which corresponds to their respective importance. The renewal of emphasis on the temporal cycle does not occur without a certain de-emphasizing of the sanctoral cycle. This has been a necessary feature of all the reforms carried out by Pius V, Pius X, and Pius XII in order to reduce the number of feasts of Saints which, little by little, invade and overshadow the temporal. As Fr. Mac Manus says: "Superficially this may appear to be a kind of downgrading of the feastdays of the Saints. In reality, it's a new reminder that all feastdays including the feasts of the Saints, must be centered on Christ Himself."

5. Suppression and "devaluation" of Feasts

To give a greater part to the temporal cycle, some feasts have been simply removed from the calendar. This is the case of those feasts which occurred twice in honour of the same Mystery or the same Saint. According to this principle, there have been suppressed: one of the two feasts of the Seven Sorrows of our Blessed Lady (Friday in Passion Week), one of the two Feasts of Saint Peter's Chair (January 18), one of the two feasts in honour of the Holy Cross (May 3), one of the two feasts of Saint Michael (May 8), and of Saint John the Apostle (May 6), of Saint Peter (August 1), of Saint Stephen (August 3). Two other feasts have been completely cancelled: the feast of Saint Leo II, which arose from a misinterpretation of texts regarding the "second feast" of Saint Leo I, i.e. the translation of his body; the feast of Saint Anacletus (July 13), which is but another name for Saint Cletus, (April 26). Another set of feasts has been reduced to a simple commemoration, because of their local or legendary character. Among them are the feasts of Our Lady of Mount Carmel and of Our Lady of Mercy; the feast of the Stigmata of St. Francis; the feasts of St. George, St. Alexis and St. Eustachius. Our generation will be particularly grateful to the Holy See for the progressive elimination in the Liturgy of all legendary and non-authentic elements, and this step will surely help our separated brethren to come nearer to us. However, as Fr. Loew, Vice Relator of the Congregation of Rites, points out in his commentary in the Osservatore Romano, the process of elimination is far from complete. "A work based on the principles of historical criticism of sources would surely have called for further dispositions". On this point as on so many others, the reform is far from being completed.

CHANGES IN THE BREVIARY

Matins

The principle governing the changes in the Breviary has been indicated in the motu proprio which introduces the new codification: to facilitate the prayer of priests burdened by numerous pastoral tasks. To attain this end, it seemed necessary to shorten "paulisper" the daily amount of prayer and to remove some unnecessarily complicated rubrics. The main shortening takes place in Matins. Instead of the 3 nocturns assigned to most days up to now, the normal Matins are now reduced to one single nocturn, with 9 Psalms and only 3 lessons. On feast days, however, the former 2nd and 3rd lessons of the Holy Scripture are joined together, while the 2nd responsory is dropped; the 3rd lesson is the abbreviated biography of the Saint (lectio contracta). This type of Matins occurs on the ordinary Sundays, on feast days of the 3rd class and on the ferial days, i.e. about 300 days a year. Matins

with 3 Nocturns, 9 Psalms and 9 lessons, have been preserved on the feasts of the 1st and 2nd class, during the Triduum Sacrum, on the octave day of Christmas, and on All Souls' Day. According to Fr. Loew, the authors of the reform kept 9 lessons on those days in order to preserve the riches contained in these especially well-chosen readings of the Fathers. Those who pray the daily office will particularly appreciate the suppression of the homilies of the former third nocturns, the frequent repetition of which resulted in a mere automatical recitation.

Some other changes

This is the only shortening in the daily recitation of the Divine Office. However, occasional abbreviations are provided in certain circumstances. In Prime, when the 2nd schema is used at Lauds, there is no longer an additional 4th Psalm. On Sundays of the 2nd schema, Psalm 53 replaces Psalm 117. The Canticle of Moses which may occur on Saturdays has been shortened; in the 3rd Nocturn at Christmas and on the feast of the Transfiguration, Psalm 88 has been shortened too. During the procession of the Rogation Days, the invocations of the Litanies are no longer duplicated. If the priest has sung or recited them with the people in the vernacular, he is no longer obliged to repeat them in Latin, in private recitation. On the three Rogation days, their recitation is optional for those who do not attend the procession. The "Lectio brevis" at Prime, will always be "de tempore"; the antiphons will no longer be transferred; this will save the trouble of turning the pages of the Breviary.

Two other small but significant changes will be welcomed by those who strive for authenticity in the form of their prayers. In the private recitation of the office, the priest will no longer introduce the orations by "Dominus vobiscum", a greeting which supposes the presence and the answer of a congregation. He will simply say: "Domine exaudi orationem meam,— Et clamor meus ad te veniat." All the antiphons before the Psalms are to be recited entirely before and after the Psalms; this suppresses the recitation of some agglomerations of words which make no sense.

The proper time of the recitation

The new code recalls the basic principle that the "Horæ" of the Divine Office are intended to sanctify the different hours and therefore should normally be recited at different moments of the day. Matins may still be anticipated, but Lauds "since they are a morning prayer, are recited 'in choro and in communi' in the early morning;" the same is recommended in the recitation "a solo facta". Here again the new regulation removes an anomaly thoughtlessly introduced, which consists in reciting a morning prayer in the evening. Similarly, the new rubrics disapprove those who pray their Com-

pline as soon as possible in the afternoon, to be sure that they have completed the daily pensum assigned to them. "Compline, the code says, ...especially in the religious communities, should be normally recited as the last prayer concluding the day, even if, for some just reason, the Matins of the next day have already been anticipated." In this common recitation, instead of the Pater noster, a time of silence "per rationabile tempus protractum" is provided for the examination of conscience.

Vespers are always recited in the afternoon, even during Lent. This change of the recitation during Lent suppresses an old abuse whose origin had been forgotten by the Rubricists. Historically, singing of Vespers was anticipated before noon, because the rule forbade the monks to take food before Vespers. Since the rule could not be changed, human nature found the clever solution of advancing the hour of Vespers.

The new rubrics do not make changes in the "absolutiones, benedictiones, versus, responsoria," nor in the conclusion of the lessons at Matins: "Tu autem Domine, miserere nobis". Actually these elements suppose a choral recitation, one who absolves and blesses and others who are absolved and blessed. In spite of many suggestions made by liturgists to omit those parts in the private recitation, the Roman commission preferred not to make a different Breviary for the choral and the private recitation. As Fr. Loew says: "One may too easily forget the value of these elements which so much stir us to reflection, and so effectively contribute to spiritual formation."

Thanks to the suppression of many lessons, the Breviary can now be printed in one or two volumes. The editors are even allowed to reprint the old latin text of the Psalms. In Rome a commission headed by Cardinal Bea is working to improve the latinity and the rhythm of the Psalterium Pianum which was published in 1945 and was never accepted by large circles, especially in Benedictine monasteries.

CHANGES IN THE MISSAL

"Social" approach

The new rubrics change very little in the daily celebration of the Holy Mass. The reformatory commission obviously did not want to anticipate the decisions of the Council on this point; but the changes prescribed for some occasions and the principles mostly repeated from the September 1958 instruction of the Congregation of Rites indicate the spirit in which further reforms may be executed.

A very special stress is placed on the "Social" character of the Mass celebration. Even if a priest celebrates alone with his server, he celebrates in the name of the Church. "Therefore, the appelation of *"private* Mass" is to be avoided." "By its very nature, the Mass demands that all those who attend, participate in it, in the way which

is proper for them". Those who, in their efforts to foster community participation, encounter indifference and even sometimes hostility, will be grateful to the Holy See, for having recalled once more, that the normal form of participation for the faithful implies a minimum of external participation. About the various forms of participation, the new rubrics do not go into details: they refer the reader to the above mentioned Instruction of the Congregation of Rites. However they remind the religious who are obliged to the Conventual Mass, that if for some reasons they are dispensed from the solemnity of the Mass, they should participate in the "Missa lecta", "partem saltem Ordinarii Missæ recitando".

Distribution of Holy Communion

The only change which affects the daily celebration of the Holy Mass is the suppression of the "Confiteor" of the server or of the faithful, together with the prayers "Misereatur" and "Indulgentiam" recited by the priest before distributing Holy Communion. In the middle ages these elements were shifted into the Mass itself from the rite of distributing Holy Communion outside the Mass. It has often been remarked that the recitation of the Confiteor and the following absolutions were out of place at this moment of the Mass: in participating in the very celebration i.e. by listening to the Word of God, bringing their gifts at the Offertory, offering themselves with Christ at the Consecration, the faithful are sufficiently purified and prepared to meet the Lord in Holy Communion: a new confession and absolution are superfluous. Therefore on this point the September 1958 Instruction has to be revised.

With very strong words, "dedecet omnino", the code disapproves the abuse of distributing Holy Communion at improper moments during Mass. "The proper time for distributing Holy Communion to the faithful is during Mass, after the Communion of the celebrant. The celebrant himself is to give Communion to the people, although he may be assisted by other priests". To prevent an abuse, the code adds: "It is altogether unbecoming that Holy Communion be distributed by another priest at the same altar where Mass is actually being celebrated, outside of the proper time for Communion." In case of necessity, therefore, it remains lawful to distribute Communion during Mass at side altars. Only if the pastors adhere to these prescriptions, in spite of the inconveniences involved, can they expect their faithful to realize that Communion is a sacrificial Banquet, a normal conclusion of the Mass from which it can be separated only in exceptional cases.

Short Sermons

Another abuse is reproved by the code, namely to protract the homily while the celebration is going on. It is expressly stated that the celebration can be resumed only

once the homily in finished. The same text (no. 474) says that the homily should be "brevis". It is up to the moralists to determine the length of time intended by this word. However, common sense seems to tell us that we hardly can call "short" a sermon which lasts more than 15 minutes. The code speaks only of the homily; but experience proves that the commentary of the Mass made by priests can easily degenerate into a protracted sermon, and thus it falls under the same interdiction. Here is the proper place to recall that the September 1958 Instruction demands that the "monitions" of the Commentator at Mass should be prepared in writing.

Minor Changes and Shortenings

Two small but meaningful changes remove from some ceremonies the artificial character they had before. Whenever in the orations there occurs the rite of Flectamus genua — Levate, celebrant and faithful remain a while kneeling in silent prayer. In sung Masses, whatever is being sung by the Deacon, the Sub-deacon or the Lector, will hereafter be omitted by the Celebrant. This is the case for the Epistle and Gospel. This disposition partially restores the proper distribution of the roles in the celebration.

Another concession increases the dignity of the ordinary Parish High Mass: the incensings customary at Solemn High Mass may now be performed at all sung Masses.

A number of shortenings have been introduced for those days where the ceremonies are longer than usual. In the Masses with five lessons (on ember Saturdays), the reading of them is compulsory only in conventual Masses. The prayers at the foot of the altar, with the prayers: "Aufer" and "Oremus", are dropped on those days when a procession or a ceremony precedes the Mass: on the feast of the Purification of Our Blessed Lady, Ash Wednesday, Palm Sunday, Holy Saturday, Rogation days. The last Gospel is dropped, whenever a procession, follows or in the Masses for the dead, if there is an absolution, commonly called "tumba".

Not strict uniformity but harmonious conformity

Among the 530 articles of the new code, the most interesting for missionaries are No. 71 and No. 117. Here a new principle appears in the liturgical legislation, which may be of great significance for further reforms. In No. 71 permission is granted to Missionary Bishops to transfer the days on which the Rogations are celebrated to other days, if the latter are more convenient. The reason of this Concession is that in some countries, the Rogations, a celebration intended to implore from God a good harvest, occur at a time when the harvest has already been gathered.

No. 117 allows regional Bishops' Conferences to change the colour of liturgical vestments, if the symbolism of the Roman liturgical colour is in contradiction with the

meaning these same colours have in the cultural context of a given nation. This may be the case for China, where the white colour is an expression of mourning, not of joy or purity.

Those who know the policy of the Sacred Congregation of the Propaganda in the last 400 years, regarding such requests for local adaptations, may realize that a new principle inspired these two regulations. Instead of the principle of strict uniformity, which formerly seemed necessary to preserve the unity of the Church rent by protestantism, the principle of harmonious conformity is applied. Unity cannot be realized by a mere material similarity which... may sometimes result even in contradiction or absurdity. True unity will be achieved through conformity in the essentials. It is the same principle which guides the Congregation of Propaganda in granting missionary Bishops large concessions in the matter of liturgical languages. In the last decade, while the legislation of the Church firmly retains Latin as the official although not exclusive language of the Roman rite, the Congregation of Propaganda grants very easily for instance the privilege of the High Mass with vernacular hymns to all Mission Bishops who ask for it.

Incidentally the two above mentioned concessions on the liturgical colours and the Rogations had been suggested in the conclusions of the Study Week on "Mission and Liturgy", Nijmegen 1959. Their formulation can be found in the books: J. Hofinger, S.J, *Worship: the Life of the Missions;* Notre Dame Press, 1958, and J. Hofinger,, Mission and Liturgy — *The Nijmegen Papers,* — New York, 1960.

Conclusion

In Shanghai, in 1951, when Bishop J. Walsh, M.M. was asked to ordain Jesuit Scholastics, in spite of the inconveniences this action would not fail to draw on him from the part of the Communists, he answered with a smile: "Non timeo Rubros sed Rubricas". If the good Bishop were able to read the new code, in the jail of Shanghai where he has been detained for more than five years, he would certainly be very happy about the work of simplification and systematisation achieved in the new Rubrics. Of course, as it was pointed out, the reform is but a beginning, — for instance, the Pontifical has not yet been reformed, — but it is a very promising first step toward a living, authentic liturgy adapted to the needs of our days, a step for which we have to be very grateful to the Holy Father who urged its completion.

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CASUS CONSCIENTIAE

DECLARATION OF NULLITY OF MARRIAGE

"Ruth a prospective convert, had been married to Obediah, but he afterwards left her. Both were protestants. Now Ruth wants to marry Michael, a catholic. After a serious investigation Fr. Peter, the parish-priest, comes to the conclusion that Ruth's marriage to Obediah is invalid, since it was contracted when she was certainly not more than thirteen years old. He gives the required dispensation and assists at the marriage of Ruth and Michael. Shortly afterwards he leaves and his successor, after a thorough study of the case, is not at all sure, if Fr. Peter's solution was the right one, but he does not know what to do about it now."

Solution

A. PRINCIPLES.

1. Want of Age, cn. 1067, § 1.

A man and woman can contract a valid marriage only on the day following their sixteenth and fourteenth birthday respectively. (cc. 1067, § 1, and 34, § 3, 3°). The diriment impediment of want of age is however merely of ecclesiastical law and does not affect unbaptised persons. (1) On the other hand all baptised persons, whether catholic or not, are bound by it, even if they marry an unbaptised person who himself need not have attained that age. A marriage invalidly contracted for want of age does not become ipso facto valid when the required age is reached, but must be convalidated according to law.

Except in a case of "sanatio in radice" (cn. 1138) ecclesiastical law demands for convalidation, even for baptised non-catholics, a renewal of consent, a new act of the will having for its object the marriage which must be known to have been invalid, and by both partners, if the impediment was public in the sense of cn. 1037, which is generally the case with want of age (cc. 1133-1135). Mission Ordinaries have the faculty to give a dispensation from the impediment, but not below the age of 14 years for the man and 12 years for the woman. In doubt of fact, whether even that age is reached, he may still dispense in virtue of cn 15. Otherwise a dispensation can only be given in the circumstances of cn. 81 and cc. 1043-1045, since it is one of the impediments in which the Church dispenses.

(1) Unless there exists a diriment impediment of natural or civil law, two unbaptised persons can validly marry as soon as they are capable of exchanging a matrimonial consent. If afterwards, they receive baptism they may, as soon as they have attained puberty, without more ado cohabit and use their marriage, even before they have reached the canonical age.

2. Declaration of Nullity, cn. 1069, § 2.

"Even though the former marriage be invalid or dissolved for any reason, it is not therefore allowed to contract another, until the nullity or dissolution of the former shall have been established according to law and with certainty". (Cn. 1069, § 2). This canon does not affect the validity of the new marriage — this depends on the *objective* existence or non existence of the former bond —, but makes it gravely illicit, unless the requirements of law are complied with.

Who can officially declare a previous marriage invalid or dissolved?

a) The canon primarily envisages marriages contracted "coram Ecclesia" (cc. 1094-1098) and not marriages contracted outside her jurisdiction, even if through baptism of either or both parties they have now come under it. Privilege of the Faith cases are already excepted in the first part of the canon. But the Ordinary or his delegate, before allowing a new marriage with a catholic, must through a summary and extrajudicial process make sure that the former marriage between two unbaptised persons, whether now baptised or not, was certainly invalid, especially if there is a possibility of offending against a now "ratum et consummatum". (2)

b) If a marriage of persons certainly bound by the canonical form is evidently null for *want of form* without even a "species matrimonii", (cc. 1094-1098), no judicial process is required, but the Ordinary or the Pastor, after consulting the Ordinary, can allow the new marriage without further formalities.

c) If there is evident proof that the marriage was contracted with one of the seven diriment impediments, and those only, mentioned in cn. 1990, and certainly no dispensation given, the Ordinary can declare its nullity after a short judicial process in which the parties were summoned and with the intervention of the defender of the bond who did not appeal against the sentence pronounced. (3)

d) In all other cases the formalities of a long trial are required and the new marriage is only permitted after two concordant sentences of nullity of the former one, no further appeal having been made.

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(2) What about marriages of baptised non-catholics contracted among themselves or with unbaptised persons? Although subject to the jurisdiction of the Church, those marriages were not contracted "coram Ecclesia" and thus not safeguarded either by her with special concern (—if invalid, they are, just like those of unbaptised persons, not to be considered putative in any case, cf. A.E.R. 1960, p. 165). In such cases some authors allow the Ordinary, at least in exceptional and urgent cases, to proceed in an extrajudicial and administrative way in order to obtain certainty about the nullity and then to permit a new marriage, cf. Vromant "De Matr." 390, Cappello, "Summa", 514, Clergy Monthly, 1949, p. 98 and 1958, p. 70.

(3) The impediment of want of age is not amongst the seven impediments mentioned in cn. 1990, so that the solemnities of a long trial (cc. 1960 - 1989) must always be observed (contra Cappello, "De Matr.", 1947, no. 891,7), cf. Comm. Int. Cod. 6 Dec, 1943 and Bouscaren, Digest II, pp. 531, 645. Digest III, p. 645 and "The Jurist," Oct. 1957 give cases of evident non-age where special permission was sought and obtained to use the short procedure of cn. 1990.

If the want of age is a "factum notorium" (cn. 1747, § 1) the longest part of the trial might be omitted.

B. AD CASUM

1. The Pastor must be extremely careful not to disturb the good faith of Michael and Ruth, and in his investigations he must be very prudent and discreet so as to raise no suspicion whatsoever that there might be anything wrong with their marriage. That is the first rule to be observed in all such cases.

2. However sure Fr. Peter may have been of the invalidity of the marriage Obediah-Ruth, he had no right to declare it null on his own authority and he committed a grave sin, objectively, in marrying Michael and Ruth.

3. As a rule a formal trial, with two concordant decisions for nullity rendered by competent ecclesiastical tribunals, should have taken place. However, since the former marriage was not contracted "coram Ecclesia," the Ordinary might have acted in an administrative way and given a "documentum libertatis," if his investigation proved its certain nullity.

4. Is the new marriage valid?

This depends on the *objective* validity of Ruth's baptism:

— *either,* this baptism was valid. Then her marriage to Obediah was invalid for want of age. Certainly no dispensation from the impediment was given, neither was her marriage convalidated, after her coming of age, according to law as explained above — even though she was not bound for it by any canonical or civil formalities. Consequently she was free to marry Michael and this marriage is now a "ratum et consummatum."

— *or,* her baptism was invalid. Then her marriage to Obediah was valid, — although certainly not a "ratum et consummatum" and therefore still apt to be dissolved. — And consequently her marriage to Michael is invalid 'propter ligamen'.

5. What can be done about it now?

a) If the investigation gives moral certainty about the validity of Ruth's baptism, or if it was received in a sect where it must be presumed valid (Comm. Int. Cod. A.A.S. 1949, p. 650), there is no doubt that Michael and Ruth are validly married and nothing is to be done now.

b) If Ruth's baptism is proved certainly invalid, Ruth is still married to Obediah and the second marriage was invalidly contracted "propter ligamen." If relations between Ruth and Michael have already gone hopelessly wrong, the best course is to bring it to trial and to seek a declaration of nullity. Michael is afterwards free to remarry and Ruth may eventually use the privilege of the faith, with recourse to the Holy See (10 June 1937), if required.

If their "marriage" is successful, it can be arranged after Ruth's baptism in the catholic Church, by the use of "Romani Pontificis". If renewal of consent "in forma" is

impossible or imprudent, because of danger of scandal, grave harm to Fr Peter's reputation or of other serious inconveniences if they are informed about the nullity, one should leave them in good faith. In the unlikely supposition here that Obediah's baptism must be considered certainly valid, and then even if the marriage is itself doubtful, the direct intervention of the Holy See is required to break it and only after that can Ruth and Michael contract a valid marriage "in forma," with a dispensation from "disparitas cultus" — no "sanatio" can here be expected from the Holy See (cn. 1139, § 2) (4).

c) If both Ruth and Obediah were doubtfully baptised, their marriage was probably contracted as a "legitimum inter non-baptizatos" and is itself of doubtful validity. If Ruth consents to become a catholic and be conditionally re-baptised, cn. 1127 permits her and Michael to remain together in their doubtful union as it is or they may, preferably if no trouble is expected, have it convalidated by a renewal of consent "in forma". (5)

In the meantime they should be left in peace, since this later marriage, a probably "ratum et consummatum," is in possession (cn. 1014, cf. Regatillo, Casos Canónico-Morales, 1958, III, cas. 729). (6)

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(4) The ministerial and vicarious power of the Sovereign Pontiff, often called Petrine Privilege, especially where it reaches beyond the limits of the Pauline Privilege in the dissolution of marriages, extends to all marriages under his jurisdiction which are not or have not yet become "rata et postea consummata" — in doubt here he will never expose himself to offend against indispensable divine law—.

He exercises this supreme power through common law in cc. 1125 and 1127 — and also through some of the Apostolic Faculties — whenever their conditions are fulfilled and there is question of a dissolution in favour of the Faith beyond the Pauline Privilege, but then only for marriages which were certainly, or at least presumably, contracted between unbaptised persons, and as long as there is no question of a possible "ratum et consummatum ut ratum." The dissolution of all other marriages (except through cn. 1119) remains in each case directly reserved to the Holy See, e.g. all marriages, even of doubtful validity, contracted between an unbaptised person and a certainly baptised non-catholic.

(5) This does not go against the decree of the Holy Office, 10 June, 1937, which is to be strictly interpreted: there is no question in our case of using the Pauline Privilege, nor any danger of offending against a "ratum et consummatum," the safeguarding of which was intended by the decree (Cappello, 788). Neither is recourse to be had (since the marriage is doubtful), if either partner is doubtfully baptised and the other unbaptised. The same solution would apply, if Ruth and Michael were still to contract marriage: re-baptism of Ruth, cn. 1127 to consider previous baptism and marriage invalid and to declare her free to marry Michael "in forma."

(6) If Ruth cannot or will not be received in the Church, she cannot avail herself of cn. 1127. In the improbable event of her second marriage being brought to trial Michael and Ruth need only separate, after two concordant sentences, with no further appeal, are rendered against it in favour of the former marriage. But this is most unlikely. For, in the external forum, in cases of insoluble doubt of law — doubtful validity — baptism is always presumed valid and such doubtfully baptised people are considered bound by all ecclesiastical impediments which concern them, "ætas" not excluded, cf. all authors commenting cc. 12 and 1070, § 2. The latter canon gives the only exception, where in insoluble doubts after marriage and only since the Code, the presumption of valid marriage prevails. This exception, however, applies only to the impediment of disparity of worship (Doheny, II, p. 55). In all other cases — *pace* Coronata, Instit. III, 347 — the presumption for a certainly received baptism of doubtful validity is in the external forum always upheld. Ruth's baptism thus being presumed valid until the contrary is proved, her former marriage is considered null and her marriage to Michael valid.

CONSULTATIONS

Fr. B. at T.

a) *We go several times a week to government schools to give instruction, hear confessions and say evening mass for the catholic boys there. If rain suddenly makes it impossible to go out in the afternoon, can I still say mass at home in the evening?*

You need not forego your daily mass, because you postponed it in view of an evening mass for the benefit of your people. There is quite sufficient reason here to be excused from the time-limits fixed by cn. 821, § 1. (1)

b) *Being alone in my mission I had said the parish-mass in the morning and went in the afternoon to say another mass in an outstation. But there it started to rain so heavily that my only audience consisted of the catechist and his family. Was I still allowed to binate?*

Since the Ordinary gave you habitual permission to binate for those people who are normally present in sufficient numbers, you should also do so in this particular case, although only a few, but the most deserving, turn up. The good of the faithful in general, and of those who do turn up notwithstanding the hardship involved, demands that they can be sure that mass is said for them in any case and that they be not turned back disappointed. Of course, if as a rule hardly anybody ever comes to mass, the priest cannot continue to say it regularly for those very few, for the sole causa motiva of the permission: spiritual need of the faithful, is then totally frustrated and ceases to exist. (cf. Regatillo, Casos Canónico-Morales, III, cas. 122 and 237).

Fr. P. at B.

"Can grown-up girls who are well instructed and properly disposed at present, be baptised already before their betrothal, although it is foreseen that many of them will go completely wrong one day?"

Yes. See the instructions of the Holy Office and the Propaganda on this point in Mgr. de Reeper: "The Sacraments on the Missions", nn. 35-37, which excellent book must by now be in the hands of almost every missionary.

Fr. N. at B.

"I was called to a maternity hospital to baptise a pagan woman who was very seriously ill. The sister told me they could do nothing for her, so that they would send her to the government hospital in the next town where she would certainly die very soon. I found out that she was the fourth wife of a pagan and

(1) To say a morning mass unnecessarily (hardly anybody coming to it or other priests available), just because a scheduled evening mass might possibly drop out, would be gravely forbidden bination for which the Ordinary can grant no permission.

wanted to be baptised, but when I asked her to promise to leave her husband, she answered that she could not do so. So I did not baptise her. She was a simple, sincere woman and did not want to deceive me, as perhaps others would have done, in order to be baptised. Could I have baptised her all the same or would it have been a cause of scandal?"

First of all, in her eyes polygamy, especially sanctioned by custom, may well have been considered a necessary evil, but quite normal and no serious *moral* offence — and an inveterate conviction is not rooted out by just simply telling people once. One can also only be sorry for what was subjectively sinful in the past, not for what was not known as sinful, nor freely accepted. As for the future, why frighten her off by impossible demands, when there is no earthly future for her? Of course, one should not regularly baptise a secondary wife who cannot separate, because of public scandal — although, if one strictly applies the principles, such people are often in a necessary proximate occasion of sin, where they can only promise to use all possible means to render that occasion remote and to resist, at least interiorly, withholding consent, when submitting to physical violence. (1)

Were not female slaves in old Roman times much worse off? Yet several of them were baptised and some even venerated as saints. One can never ask what is humanly impossible: if those poor women run away, they are maltreated, and where to go, where to find food, how to return the dowry and so on? Would there have been scandal — not pharisaical — here, outweighing the great benefit of baptism for her? I don't think so and a few words of explanation about her condition would most probably, and should, have sufficed. The monition in her case was useless; even dangerous, disturbing good faith and really good will, and nothing more could be obtained in the circumstances than the firm purpose of not offending God seriously in future. If she cannot help happening to be a secondary and not the true wife and does not understand the moral difference, why refuse her, for that reason, baptism at the last occasion and already in danger of death, when the common good is no longer involved? (cf. — a pari — A.E.R. 1960, p. 181).

Fr. X. at Y.

"I was called to give the last sacraments to an unconscious woman who had been receiving the sacraments regularly. Without previous absolution I gave her extreme unction and the papal blessing. Two days later she was reported to have regained consciousness and I heard her confession and gave her Viaticum. She had not been aware at all, she said, that she had been given extreme unction and the apostolic blessing. She was reci-

(1) "Sanctum Officium (14 Sept. 1892, Coll. 1813) permittit, ut baptizari possint puellæ gentilibus et polygamis vendendæ et desponsandæ, dummodo firmiter proponant non peccare et potius mori quam foedari." Pruemmer, III, 136.

diva for a certain sin. I thought her on the way to recovery, but when she actually died I asked myself whether I should not have conditionally repeated extreme unction and the blessing".

Unconscious people can validly receive extreme unction — and sacramental absolution as such—, since only habitual, implicit intention is required, and every believing catholic, even a great sinner, is presumed, until the contrary is certain, to wish to receive the last sacraments before dying. It must then always be given absolutely, whatever the doubt about the dispositions (cn. 943, and note that cn. 942 also concerns the intention). As regards penance, however, the validity of the sacrament depends not only on the intention, but also on the presence of attrition and previous sorrowful confession so that in doubt about the latter this sacrament must be given conditionally, e.g. if no sign of repentance has preceded the loss of consciousness — but not if there has been some generic confession, in asking for the priest, for the sacraments. Although most probably invalid without some such immediately preceding generic confession, you should first have given conditional absolution to the woman, for extreme unction is the natural complement of penance and a sacrament of the living, although it forgives per se secundarie also mortal sins. She validly received extreme unction, and also fruitfully, if she had attrition or was already in state of grace through contrition. Otherwise the sacrament most probably revived as soon as she elicited attrition afterwards, without having committed a new mortal sin, and she had still only to include it in her next confession. But in the same danger of death you could not validly repeat extreme unction, nor give her again the papal blessing.

Fr. P. at K.

"I don't see the difference, as regards common error, between public assistance at marriage without delegation or publicly hearing confessions in church without jurisdiction."

Jurisdiction for confession is general as a rule, and not restricted to particular cases. Therefore any person on seeing any priest in the confessional may naturally feel inclined to go to him for his own confession, whereas one would not normally go for one's marriage to a priest who only once functions at a marriage in that place. In the former case the whole community is in a way practically concerned and involved, whereas in the latter nobody has any practical interest for himself in the proceedings and so there is no harm to be feared for many in the community, although all of them may be in ignorance or in speculative, theoretical error about the qualifications of the assistant priest. Now, many authors think that in the case of such a priest, who does not regularly function at marriages there, cn. 209 does not supply jurisdiction. Some allege that such cases fall en-

tirely outside the purpose of that canon or, what is worse, would render other laws completely futile, and that was surely not the intention of the legislator. Others insert into the notion itself of common error the requirement of practical importance for the community, thus construing a canonical definition different from the ordinary one. Anyhow, "adhuc sub judice lis est" and the *mere* public celebration of marriage as such is to be considered doubtful as a basis of common error, if one abstracts from other concrete circumstances, v. g. coloured title, public opinion, announcements, error of place and the like. (1)

E. DE B.

(1) Cf. A.E.R., April 1960, where we also gave the reasons for the opposite opinion: although the law itself is always for the common good, its valid application to particular cases is not conditioned by the furthering or obtention of that good in each case, e.g. when the Privilege of the Faith is used with harm to the faith, cf. also cn. 78 and "Ami du Clergé," 1959, p. 655. — finis legis non cadit sub lege!: the purpose of cc. 1094-1098 is not totally and always frustrated; the canon is "luce clarior" and does not except cases of merely speculative error; the benign intention of the legislator; the common good is always involved, etc. Recently *pro*: Martin, "Le Mariage" (1959), No. 242. Denis, "Rev. Cl. Afr." Sept. 1960. Bride "Ami du Clergé," 1959, p. 655, p. 381.

Contra: "Periodica," 1959, p. 201 (Barry), p. 552 (Reed). Génicot "Clergy Monthly," May 1960. Bastnagel, "The Jurist", Jan. 1960.

Doubting: Zalba "Compendium II," 1958, n. 1596 —" prudentius negant" —" Arregui-Zalba, 1958: "Compendio de Teol. Mor." p. 704. Eichmann-Mörsdorf: "Kirchenrecht," 1959, I p. 334.

Casus Conscientiæ for next issue:

REFUSAL OF THE SACRAMENTS

Mary had married John, after some time she ran away from him and John demanded the dowry back from her father. The latter, a good christian, refused persistently and did his best to persuade his daughter to return to her husband, but all in vain.

At last, in a moment of weakness and tired of it all, he returned the dowry. Because of the scandal given the Superior of the Mission has been refusing him the Sacraments now for years and intends to go on doing so until the man is at the door of death. The latter regrets his fault very much, but can now do nothing any more about it. He continues to come to church and to ask for the Sacraments. The new assistant, Fr. James, is quite astonished and says to the Superior: "You cannot do that! It is against all justice and charity! We cannot refuse, nor even postpone, the reception of the Sacrements to those who sincerely regret their sins, and ask for them. We don't own the Sacraments, but have only to administer them strictly according to the wishes and commands of the Church, as clearly expressed in cc. 853 and 886, not according to our whims, feelings or inclinations!" "Yes", replies the Superior, "but the scandal is still there (cn. 855) and such bad example is sure to be followed by others, if we do not take very strict measures."

The New Apostolic Faculties for 1961

Introduction

The new Apostolic Faculties which have been issued by the Sacred Congregation of Propaganda, to come universally into force on the 1st January 1961, deserve more than a superficial inspection. Several changes are herewith introduced the first one being the abolition of a Formula "Maior" and "Minor". It will be remembered that up to 1941 the Faculties were issued in three Formulæ, the second and third of which were again subdivided in Formula Maior and Minor, according to their being given to Mission Ordinaries who had received episcopal consecration (maior) or not (minor). Since 1941 only one Formula Facultatum, still subdivided in maior and minor, was preserved. By the new Faculties of 1961 this subdivision also is done away with and we have only one single Formula in which, as occasion offers, it is clearly indicated which particular faculty applies only to Bishops, which to Ordinaries who are not Bishops, and which apply to all Ordinaries. The old faculties numbered 53, the present Formula Facultatum numbers 68, with at the end of the faculties the customary Animadversiones, formerly 3 now 4.

The faculties in general

In the new Formula a good number of faculties have not been changed at all, whilst a few have been suppressed, namely fac. 18 about dispensation from the eucharistic fast, fac. 21 about dispensation in age of a deacon for ordination to the priesthood and fac. 53 which has been transferred to Animadversio 2, with a slight elucidation making clear which persons are meant by the term 'Ordinary' who can make use of the privileges and permissions he is granting to others. Again some of the faculties resemble the old faculties but with a slight non-essential change in the wording whilst 19 entirely new faculties are introduced. In general all through the faculties where formerly the word *"missionarii"* was used, we now find *"sacerdotes"* in order to include also the indigenous clergy. Three times "deacons" are mentioned, first in Fac. 1, by virtue of which they can be delegated to bless baptismal water with the short form; then in Fac. 10, according to which a Solemn High Mass may be celebrated with the assistance of only a deacon (or of a priest assisting as deacon), who as far as possible has also to perform the functions of a subdeacon; lastly by virtue of Fac. 24 priests and

deacons can be allowed to bring Holy Communion to the sick without cotta and companion.

New Faculties are

1) **fac. 3,** by virtue of which Ordinaries can delegate to their priests the power to bless *'oleum infirmorum'* in case of true necessity, i.e. when *oleum infirmorum'* blessed by a bishop is not obtainable (1).

2) **fac. 6,** which grants Ordinaries permission to allow, instead of an altar stone, the use of the so-called 'antimensium latinum', i.e. a linen cloth of the size of a corporal in the top right corner of which the relics, as required for an altar stone, have been sewn. Henceforward the Ordinaries can allow the use of the antimensium without previous application to Rome, as was required up to now. (cf. Miss. Comp. no. 22, 8)

3) **fac. 9** permits the use of incense not only during a sung Mass but also during a "Missa lecta cum cantu".

4) **fac. 10** grants permission to celebrate solemn functions with the assistance of a deacon only. Note well that this faculty covers not only solemn Mass, but all solemn liturgical functions: solemn Mass, Vespers, Benedictions, processions etc.

5) **fac. 11** allows the use of liturgical vestments and altar cloths made of cotton or of other decent artificial or synthetic material, with the exception, however, of corporals, palls and purificators which may be of linen or cotton, but not of an artificial material.

6) **fac. 13** authorizes the Ordinary to allow priests in his territory (not per se his own priests but also visiting priests) to binate or trinate, even on weekdays "if according to the Ordinary's judgment the good of a considerable number of the faithful would advise this". Note well that the wording of this condition differs slightly from that of the Code (can. 806, §2) which allows bination "if otherwise a considerable part of the faithful would not be able to attend Mass". The condition of the faculty admits of a broader interpretation,

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(1) The formula to be used for this blessing is not indicated, and until the Sacred Congregation prescribes another formula, the priests will have to use the only formula for this blessing available in the Roman Pontifical, which runs as follows:

EXORCIMUS: Exorcizo te immundissime spiritus, omnisque incursio satanæ, et omne phantasma: In nomine Pa†tris, et Fi†lii et Spiritus † Sancti; ut recedas ab hoc oleo, ut possit effici unctio spiritalis ad corroborandum templum Dei vivi; ut in eo possit Spiritus Sanctus habitare, per nomen Dei Patris omnipotentis; et per nomen dilectissimi Filii eius Domini nostri Iesu Christi, qui venturus est iudicare vivos et mortuos, et sæculum per ignem. ℟. Amen.

℣. Dominus vobiscum. ℟. Et cum Spiritu tuo.

OREMUS: Emitte, quæsumus Domine, Spiritum Sanctum tuum Paraclitum de cælis in hanc pinguedinem olivæ, quam de viridi ligno producere dignatus es, ad refectionem mentis et corporis, ut tua sancta bene†dictione, sit omni hoc unguento cælestis, medicinæ, peruncto tutamen mentis et corporis, ad evacuandos omnes dolores, omnes infirmitates, omnemque aegritudinem mentis et corporis, unde unxisti Sacerdotes, Reges, Prophetas et Martyres; sit Chrisma tuum perfectum, Domine, nobis a te benedictum, permanens in visceribus nostris. In nomine Domini nostri Iesu Christi.

by virtue of which the priest could say an ordinary Mass for the faithful and e.g. binate a Requiem Mass or a nuptial Mass for a special group.

7) **fac. 17** allows the Mass of the Sunday to be celebrated on every day of the week the whole year round, except on feasts which are doubles of the first class. The purpose of this faculty is that, when on safari, the priest may read the Epistle and Gospel of the Sunday Mass and give the people an instruction accordingly.

8) **fac. 22** allows the Blessed Sacrament to be reserved in places where the priests can say Mass only twice a month.

9) **fac. 25** allows Easter Communion to be anticipated from Ash Wednesday onwards.

10) **fac. 35** authorizes priests who conduct so-called 'missions' in places far away from the mission or parish church to assist in those places validly and licitly at marriages, with permission of the parish priests, servatis servandis of course as regards previous investigations into the status liber, banns called out or dispensed etc.

11) **fac. 37** authorizes the Ordinary to re-appoint an 'ordinary confessor' for Religious for a fourth and even a fifth triennium.

12) **fac. 38** entitles the Ordinary to grant permission to Nuns who have the major papal enclosure to leave their convent for a short while for reasons which were specified in the Instruction of the S.C. of Religious of 25 March 1956.

13) **fac. 50** authorizes the Ordinary to grant to the faithful who live in places where they cannot, or only with great difficulty, approach a confessor, to gain all the indulgences for which normally reception of Confession and Communion are prescribed.

14) **fac. 60** grants to Ordinaries the power to transfer the external solemnity of those feasts which according to can. 1247 §1 are to be celebrated in the universal Church but some of which are in various places no longer celebrated as days of obligation. The feasts enumerated in can. 1247 are: Christmas, Circumcision, Epiphany, Ascension, Corpus Christi, the Immaculate Conception, the Assumption, St. Joseph (March 19), Ss. Peter and Paul, All Saints.

15) **fac. 61** grants to Ordinaries permission to transfer the Mass and procession of Rogation Days to such time in the year, which according to the season and circumstances of the place are more suitable.

16) **fac. 63,** 2nd part, grants to Prefects Apostolic the privilege of reserving the Blessed Sacrament in their private oratory.

17) **fac. 66** renews the faculty, granted to Prefects Apostolic in the faculties before 1947 but thereafter withdrawn, to use their privileges and 'insignia' also outside their territory.

18) **fac 67** excuses the Ordinaries for any good reason from wearing the rochet, tunic and dalmatic at liturgical functions.

19) **fac. 68** grants permission to Ordinaries to celebrate like other priests a solemn High Mass, or a sung Mass, if on account of the shortage of priests a pontifical Mass is impossible.

These then are the new faculties introduced by the formula of 1961. But besides these, there are quite a number of changes in the other faculties. We shall briefly indicate those as well.

Changed Faculties

Often it is merely a question of a change of phrasing, the import of which will be best brought out by a comparison with the old faculties. For that purpose I shall enumerate and indicate the changed faculty with a reference to "A Missionary Companion", 3rd edition.

1) **fac. 1** (old fac 1) changes *suis missionariis* to *sacerdotibus et diaconis,* thus extending the use of the faculty also to visiting priests and to deacons. (Miss. Comp. n. 14)

2) **fac. 4** (old fac. 3) about the Sacrament of Confirmation, has some slight changes: *uni vel alteri ex suis sacerdotibus* is changed in *nonnullis sacerdotibus,* thus allowing that more than one priest is delegated, whilst the restriction that only one priest in the same station should be delegated is omitted. (Miss. Comp. n. 18)

3) **fac.5** (old fac.4) about Mass on a portable altar, omits the words *in casu necessitatis* but still demands *iusta causa;* the clause *et præsentibus hæreticis, schismaticis, infidelibus et excommunicatis* is omitted, as also the words *si aliter celebrari non possit* simply because the priest is not allowed to celebrate Mass on a portable altar, if there is a fixed altar available. Instead of *una hora post mediam noctem* of the old faculty, we now have *atque ut Missa inchoari queat post mediam noctem* leaving out the 'one hour after midnight'. (Miss. Comp. n. 22)

4) **fac. 7** (old faculty 5) about candles at Mass, leaves out *dummodo cera apum desit* which are superfluous; and also *graviter onerata conscientia Ordinarii,* thus sparing the poor Ordinary some more qualms of conscience. He has already enough! (Miss. Comp. n. 24)

5) **fac. 8** (old fac. 6) about purifying the chalice with water only, allows this to be done when there is *penuria vini* instead of *extrema penuria* as was demanded in the old faculty, thus facilitating the use. (Miss. Comp. n. 25)

6) **fac. 12** (old fac. 8) allows the use of any liturgical colour to all priests, *sacerdotibus,* also visitors in the territory, and no longer is this privilege restricted to *iter facientibus,* which words are omitted, permitting, therefore, its use

also in the mission station; if, for instance only a beautiful white vestment is available, this could be used on days when another liturgical colour is prescribed, and of which colour there is only a plain vestment available. (Miss. Comp. n. 27)

7) **fac. 14** (old fac. 9) extends the permission to say three Masses during Christmas night, not only to churches and public oratories as in the old faculty, but also to safari places where the priest is accustomed to say Mass. (Miss. Comp. n. 29)

8) **fac. 15** (old fac. 10) concerning the Holy Week functions, brings in several notable changes with a view to enabling the faithful outside the mission station to share in the great events of Holy Week:

HOLY WEEK

1. The old rules for Holy Week were superseded by the Declaration of the Sacred Congregation of Rites of March 15, 1956, which again was clarified and replaced by further directives regarding the Restored Order of the Holy Week of February 1, 1957. A new extension of facilities to celebrate Holy Week in the missions has been granted by Faculty n. 15 of the new "Formula Facultatum", coming into force on January 1, 1961. By this faculty the use of the *Memoriale Rituum* of Benedict XIII, as granted by the old faculty n. 10, has been suppressed, and in the new *Ordo Hebdomadæ Sanctæ instauratus* two rites are described, a solemn rite and a simple rite (which, as a separate booklet, can be obtained from the Vatican Press, Roma, under the title: Ritus simplex Ordinis Hebdomadæ Sanctæ Instaurati).

2. The **simple rite** may be followed where sacred ministers are not available, if two conditions are fulfilled: 1) that a sufficient number of servers is at hand, namely, at least three for Palm Sunday and Maundy Thursday; at least four for Good Friday and Holy Saturday; 2) these servers must have been properly trained. The Ordinary cannot allow the use of the simple rite if these conditions are not fulfilled. (Declaratio, March 15, 1956, n. 2)

3. This new faculty n. 15 contains several dispensations from the prescriptions of the *Ordo Hebdomadæ Sanctæ instauratus* and of the *Ordinationes et Declarationes* of February 1, 1957. 1) The ceremonies can be held *twice in the same place*, e.g. if the church or oratory could not hold all the people at the same time. In this case the ceremonies could be celebrated twice by the same priest or shared with another priest.

2) They can be celebrated in the *simple rite* (cf. supra n. 84)

3) They can be celebrated *any time after midday* at an hour fixed by the Ordinary; this can be, therefore, any time from noon till midnight.

The times officially indicated by the S.C. of Rites are from 4 p.m, till 9 p.m. for Maundy Thursday;

about 3 p.m. for Good Friday; for Holy Saturday such a time that the Mass begins at midnight of Saturday on Sunday.

4) The Holy Week functions are allowed to be celebrated not only in churches and semi-public oratories but also *in places where Mass is usually celebrated* for the faithful, e.g. in schools, catechumenates or any safari place. This really means nothing else but that faculty n. 5 is applied also to the Holy Week ceremonies.

It is to be remembered that the functions of Maundy Thursday cannot be separated from those on Good Friday; if, therefore, the functions of Maundy Thursday were celebrated in a certain place, the Good Friday ceremonies must also be held there. Similarly, no Good Friday functions can be held without previous Maundy Thursday ceremonies in the same place. The Holy Saturday functions, however, stand alone.

5) The faculty n. 15 empowers the Ordinary to allow a *Missa lecta* to be celebrated at an hour more suitable to the faithful in the places mentioned supra under 4. This means that the Ordinary can allow a *morning Mass* to be celebrated *on Maundy Thursday.* He cannot give permission to celebrate Mass on Holy Saturday without the previous ceremonies.

5. **Private Masses** as such are excluded although the privilege of Cardinals (can. 239, §1, n. 4) and of Bishops (can. 349, §1) of celebrating a private Mass or of having one celebrated in their presence has not been abrogated. These Masses are, however, to be celebrated in strict privacy.

Priests are not allowed to celebrate private Masses on these days because it is intended that they take part in the general Communion.

6. **Holy Communion** may be given only during and immediately after the Masses on Maundy Thursday and the Vigil Mass on Holy Saturday. Holy Communion may be brought to the sick, even those not in danger of death, at any time on Maundy Thursday.

On Good Friday Holy Communion may be distributed only during the afternoon ceremony. Outside the ceremony it may be given only to those in danger of death.

Concerning Holy Communion at the Vigil Mass on Holy Saturday, it should be noted that, although the celebrant of the midnight Mass may celebrate another Mass or even binate on Easter Sunday morning, priests who communicate after midnight *more laicorum* are debarred from celebrating any Mass on the Sunday morning (1).

9) **fac. 18** (old fac. 12) clarifies the old faculty, allowing daily the

(1) As a *Post Script* we may add that, according to an answer given by a Consultor of the Sacred Congregation of Propaganda concerning the question of *stipends* on Easter Sunday: "A stipend may be accepted by the priest who has celebrated the Easter Vigil Mass after midnight, because it is not a binated Mass but the first Mass of Easter Day which, in the reformed Vigil, has two Masses, one during the night and one in the morning. Hence it should be considered in the same way as the three Masses at Christmas."

Votive Mass of Our Lady to priests with bad eyesight or another defect by saying *vel nisi extremo cum labore Missa legere valeant.* (Miss. Comp. n. 35)

10) **fac. 19** (old fac. 13) concerning the number of lights during Benediction, is the same as the old faculty for ordinary Benedictions, but changes the rule concerning the 'Forty Hours Exposition' by leaving it to the discretion of the Ordinary how many lights should then be prescribed. (Miss. Comp. n. 36)

11) **fac. 20** (old fac. 14) allows the Blessed Sacrament to be reserved without a sanctuary lamp *ubi nulla prorsus materia ad lampades nutriendas haberi potest,* whilst the old faculty allowed it only *casu veræ necessitatis* and instead of *graviter onerata conscientia Ordinarii* it is now *onerata* etc. without *graviter.* (Miss. Comp. n, 39)

12) **fac. 21** (old fac. 15) allows the Blessed Sacrament to be kept in a decent place and without light, omitting however the condition of the old faculty which made the reservation necessary *pro infirmis,* thus broadening the faculty. (Miss. Comp. n. 41)

13) **fac. 23** (old fac. 16) allows the first washing of corporals etc. to be done by *religiosis utriusque sexus,* extending the faculty also to Brothers which in the old faculty was reserved *sororibus.* (Miss. Comp. n. 43)

14) **fac. 24** (old fac. 17) allows the bringing and the administration of Holy Communion to the sick without cotta and stole to be done by *sacerdotibus, et diaconis* which was formerly reserved *suis missionariis.* Moreover now any *iusta causa* is sufficient and there need no longer be any 'danger of irreverence', as in the old faculties. (Miss. Comp. n. 46)

15) **fac. 42** (old fac. 32) allows the Ordinary to delegate the faculty of consecrating chalices, altar stones and (this is new) the antimensium to *sacerdotibus,* omitting the word *suis,* extending the faculty also to 'non subditis'. (Miss. Comp. n. 81)

16) **fac. 44** (old fac. 34) extends a plenary indulgence on the occasion of first Communion and Confirmation not only to the persons who receive it but also to those who are present at it. (Miss. Comp. n. 86)

17) **fac. 46** (old fac. 36) extends the privilege of a plenary indulgence on the occasion of a retreat not only to clerics, but to *religiosis utriusque sexus* and instead of *qui per quinque saltem dies,* it is now granted to those qui *per tres saltem integros dies* have followed the retreat. (Miss. Comp. n. 89)

18) **fac. 49** (old fac. 39) authorizes the Ordinary to allow for a good reason a plenary indulgence to be gained by the faithful so long as they have been to confession once a month. The words *ob legitimum impedimentum* of the old faculty have been omitted, so that also those faithful who could have gone to confession more frequently, can avail themselves of this privilege. (Miss. Comp. n. 94)

19) **fac. 54** (old fac. 43) extends the power to enrol the faithful in confraternities to all *sacerdotibus* instead of *suis missionariis*. (Miss. Comp. n. 102)

20) **fac. 56** (old fac. 45) does no longer burden the conscience of the Ordinary if he *ob legitimam gravemque rationem*, grants his *sacerdotibus, diaconis et subdiaconis* (changed from 'suis missionariis') the faculty to substitute the complete Rosary for the Holy Office. (Miss. Comp. n. 106)

21) **fac. 57** (old fac. 46) concerning lay dress substitutes *clericis* for *suis missionariis*, thus taking away any doubt as to the subjects concerned. (Miss. Comp. n. 109)

22) **fac. 58** (old fac. 47) about the practice of medicine substitutes *clericis et religiosis* for *suis missionariis* and allows it to be exercised *in curandis infirmis* omitting the words *alterius sexus* and at the end clarifies the old *easque artes omnino gratis exerceant* by stating clearly *atque pro ipso exercitio artis suae nihil accipiant*. Hence a charge can be made for the medicine, nursing in hospital but not 'for professional service'. (Miss. Comp. n. 111)

23) **fac. 59** (old fac. 48) allows the dispensation to do servile work on Sundays to be given to all *catholicis*, omitting the restriction of the old faculty *pauperibus catholicis*. (Miss. Comp. n. 113)

24) *animadversio II* repeats what the old fac. 52 mentioned, sc. that whatever faculties and permissions the Ordinary can give to others, he can make use of himself; but this animadversio adds explicitly that by the term 'Ordinary' also the Vicar General and the Vicar Delegate are understood. (Miss. Comp. n. 122)

These then are very briefly the innovations and changes brought about by the new Apostolic Faculties (Prot. n. 2150/59) which will come universally into force on January 1, 1961.

MGR. J. DE REEPER.

PREFECT APOSTOLIC OF NGONG.

HIS HOLINESS THE POPE has approved a new Litany of the Most Precious Blood and ordered it to be inserted in the Ritual. (25 June 1960)

He also ordered that in the Divine Praises the following invocation be added: "Blessed be His most Precious Blood," immediately after the invocation to the Blessed Sacrament. (12 Oct. 1960).

The Apostleship of Prayer and Missionary Work

WHERE MANY MEN concur to the same end, cooperation is essential, if success is to be obtained. The evangelisation of the world requires team work, as "Christ to the World" so often reminds us. Much effort is spent on its behalf and yet we all complain of the little effect on the world's salvation. It seems that we neglect two principal things: prayer and cooperation. Nobody doubts the necessity and utility of prayer for the salvation of souls. It was to prayer that our Lord told the Apostles to resort when He saw the harvest in plenty. It was to prayer that the Apostles looked to conquer the whole world: "Nos autem orationi... instantes erimus."

In the Church of God the Association of the Apostleship of Prayer would work wonders, if the Hierarchy would use it as it should be used. The efficiency of this wonderful weapon is not wholly exploited. Does not the Hierarchy and the Clergy seem to forget sometimes that the members of this association go by the order of the Holy Father who is the mover, the head in this great work of evangelisation? Every month special intentions of the Sovereign Pontiff are recommended to the members of this pioneer body.

Imagine what the effect would be, if the Hierarchy of the whole world were to work for the intention of the Pope, backed up by the fervent prayer of the whole Church. For instance, we all complain that our faithful know so little of the Holy Bible. Well, in the month of November 1960, the Holy Father made it his special intention that the Bible might penetrate into every christian family and he asked all the members of the Apostleship of Prayer to direct the efforts of their prayers towards its realisation. But I think, very few of the Hierarchy and their Clergy availed themselves of this intense campaign. If only the whole world during that whole month had prayed and worked for that intention! The Ordinaries would give the necessary directions to the pastors of souls and to the fathers of the homes in their dioceses.

The Holy Father is most concerned about the reunion of Christians which might result from the coming Ecumenical Council. Last year several intentions were about this and 1961 starts with the same. Would that the Hierarchy were to take this intention to heart and organise the removal of those bar-

riers by giving directions in the month of January as to how truth and charity could be used to overcome the difficulties! So it is with the intention for March 1961: if the whole world were to work for the fulfilment of this aim wholeheartedly, in prayer and in strategy, a wonderful solidarity of christian families might be the result, to the great benefit of the Church. Likewise the intention for July could mean the renovation of youth in the entire world.

The programme of the Lay Apostolate should be based upon these intentions of the Pope, and thus be backed by the prayers of all christendom.

W. MPUGA, P.D.

Prayer and Apostolic Action (II)

IN a preceding article we saw that the problem *Prayer—Apostolic Action* must neither be exaggerated nor minimized. In the present study we shall try to unfold all its aspects in order to be able to draw a comprehensive conclusion. It seems to me that by examining and comparing prayer and apostolic action by *themselves* one has an inadequate insight into the problem. We have equally to consider the two causes of both activities: God and man.

God's Part in Prayer and Apostolic Action

In these days unbelievers simply keep God out of the picture. But even believers seem to hesitate as to whether they have to give Him the first place. Even apostolic workers wonder whether praying is not a hindrance to their busy occupations. Souls everywhere cry for help in their need, it is not the time for praying but for going to their assistance. True love of God, they think, consists in relieving our suffering brothers and not in wasting one's precious time in hopeless efforts at an always unsuccessful meditation. Moreover, man should pray when he feels like it, when it suits him, and stop praying when he feels his prayer has ceased to be sincere. As to apostolic action, man should take and keep the initiative and God will surely approve as long as nothing is going wrong.

God and Prayer

This is to forget God's supreme transcendency. Prayer is the breath of the soul. We do not ask whether breathing suits us, nor whether we are sincere in our breathing, we simply submit to the law of nature. As the body needs oxygen the soul needs God's grace which He gives wherever, whenever and to whomsoever He likes, even without being asked. But He wants His grace to be connected with prayer. "Ask, and it shall be given to you;

seek, and you shall find; knock, and it shall be opened to you." Mt. 7, 7.

That is why God wants us to pray continually. "Oportet semper orare" Lc. 18; 1 "Sine intermissione orate" I Thess. 5, 17. We shall see later how we can pray continually. But from these texts it is evident that God does not ask us whether prayer is convenient to us, nor does he wait till we are sincere in our prayer.

Here we have entered into a mysterious world, the world of God's personal, immediate activity upon the individual soul, your soul, my soul. It would be mad temerity to think ourselves able to pierce this mystery. But we may respectfully listen to what God Himself deigned to reveal to us concerning His interest in us, sinners. We may also listen to what our privileged brothers, the Saints, have to tell us about their experiences with God. Without penetrating this world of God's activity upon each individual soul we shall never be able to understand the urgency and necessity of continual prayer, we shall never understand the meaning of the apostolate.

"He (the Father) has chosen us out, in Christ, before the foundation of the world, to be saints, to be blameless in His sight, for love of Him; marking us out beforehand (so His will decreed) to be His adopted children through Jesus Christ". Eph. 1, 4-5.

Note the stupendous eternal decision of God to make us His children, to make us saints and blameless, not in the eyes of men, but in His sight. This effect is utterly impossible without a continuous mysterious activity of the Holy Trinity upon our soul. *"Nobody* can come to Me, without being attracted towards Me *by the Father"*. John, 6, 44. *"Nobody* can come to the Father, except *through Me"*. John, 14, 6. "It is only *through the Holy Spirit* that *anyone* can say, Jesus is the Lord." 1 Cor. 12, 3. That is why by another eternal decision of God He is Himself to be our guide, our teacher, our counsellor, our corrector, our animator and above all our lover. Note the astounding mystery of the Infinite Love begging for the love of a creature: "He who loves Me, will win my Father's love, and I too will love him, and will reveal Myself to him". John, 14, 21. It is true, God does not want to sanctify and to save souls as separated from but as united with all others in the Mystical Body of Christ. Nevertheless, it is true also that the salvation of each individual soul depends on its own free love of the Lord. Therefore God sets to work in each one to provoke this love. He knocks at the door of fervent souls and of sinners, "since it is His will that all men should be saved" 1 Tim. 2, 4. He knocks at the door of Judas and of Peter, of the good and the bad thief, of His holy Mother and His beloved disciple, of the prostitute and the apostate priest. But His knocking is so delicate that it can be with-

out embarrassment; so discreet, that many don't hear it amidst the noise of creatures battering at the door. Refusal does not tire Him; sinning does not stop Him. He takes His time, man's whole life, in fact, to free the soul from herself, from sin; as satan takes his time to enslave her. It is to the tepid souls, who, anyhow, make Him, as it were, vomit them out of His mouth, that He addresses these touching words: "See, I stand at the door knocking. If anyone listens to my voice and opens the door, I will come in to visit him, and take my supper with him, and he shall sup with Me." Ap. 3, 20.

How long will it take us to realize, to be convinced, to grasp with enthusiasm, the fact that God wants to come in, every day, to visit us to take His supper with us, and that He desires us to have supper with Him? What else does this mean than that He wants our friendship, the frequent conversation with Him, that is prayer? He longs to prepare our eternal union of love with Him in heaven. Therefore He needs frequent conversations with us in order to reveal to us His life, His desires, His Divine mentality and to show us that they must become our life, our desires and our mentality if we aspire to that eternal union of ours, — in Christ, together with all the members of His Mystical Body — with the Three Persons of the Blessed Trinity.

It would be a grave mistake to look on prayer only as a painful, lonely seeking of God. Rather must we see it as an enthusiastic acceptance of the magnificent revelations of the Divine Teacher, an enraptured surrender, — together with our brothers, — to the advances of the Divine Lover. God, not man, determines in what atmosphere prayer is to be made.

God and Apostolic Action

The Apostolate, as any other important and difficult enterprise, requires initiative, it calls upon the apostolic worker to put into play all his personal talents in order to produce the highest possible results. And God, assuming man to be a reasonable instrument in His work of Redemption, wants him to use his rational resources to the full. But the initiative and the task of the apostle is limited. He must not think that he can act as the clever son of a great-industrialist who, at the taking over of the enterprise at his father's death, plans a complete reorganization of the business, feeling himself able to run it much better than his father did. In the work of Redemption God alone is the Director. He never gets old, never gives up His work, is perpetually directing it personally and closely. The apostolic worker is like an ambassador whose whole work has been outlined beforehand by the government that sent him, and who may never exceed the limits of his mission. With this difference, however, that the work to be done by an

ambassador does not surpass his natural capacities, whereas the apostolate as such entirely transcends the apostle's faculties. He is never more than a simple instrument in God's hands. In such measure as the apostle wants to be something else or something more he is no longer an apostle but a usurper.

No worse error can the apostolic worker commit than by forgetting that the apostolate is God's work, not his. It is the work of the Holy Trinity. "As the *Father* sent me, *I* also send you... Receive the *Holy Ghost...*" John, 20, 21-22. From all eternity the Father has decided to redeem mankind in Jesus Christ, through the power of the Holy Ghost. And this Redemption has to be effected in the Mystical Body of Christ, which is the Church, and of which the Holy Ghost is the soul. The whole work of Redemption is confided to the authority of that Church, the Pope and the Bishops. No apostolate can legitimately be exercised independently of that authority.

"All priests must be convinced of this: the will of God, not the will of man, is to be obeyed, and apostolic work is not to be carried out according to the personal opinion and whims of the individual, but according to the rules and laws of ecclesiastical authority. It is an utter delusion for anyone to think that unusual and foolish modes of action will conceal the poverty of his own soul, and spread effectively the kingdom of Christ." Pius XII (2).

Man's Part in Prayer and Apostolic Action

When authors present prayer and apostolic action as easy and attractive, they use the psychological method of the well-known language-advertisement: "English without difficulty". It is evident that the learning of a language is difficult insofar as it requires a long and constant effort to master it. But, in fact, this difficulty is not felt very much by one who resolutely tackles the work of language-learning according to a well-tried method and especially when he feels attracted by the great advantage of knowing one more language. But, of course, if anyone had special difficulty in learning a language, the simple attraction of the language would not be sufficient to surmount this difficulty. In that case there is nothing to do but to tackle the difficulty itself and to overcome it.

Similarly, to learn prayer, the language of God, is difficult in so far as it requires a long and constant effort. But when one loves God fervently the difficulty is no longer felt or at least it is willingly accepted. "Ubi amatur non laboratur." S. Augustine.

But man suffers from another difficulty in prayer and apostolic

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(2) Pius XII, in "Menti Nostræ", Mgr. Veuillot, The Catholic Priesthood, II, n. 442.

action, or rather a double psychological source of difficulties: his being absorbed by the concrete things around him, and his enormous self-love (3).

Man absorbed by the concrete things around him

Experience shows that anybody is easily absorbed by his daily work, his social relations, his hobbies, his meals, his entertainments. This is natural. Man's faculties naturally seek concrete objects and find their satisfaction in contacting them. This is undeniably a great psychological drawback to prayer and apostolic action, which move in the non-concrete, invisible world of faith. Sure enough, a lively faith and a deep love for God and for souls will be the great remedy for overcoming this difficulty, but how to obtain and especially how to maintain a lively faith in and a deep love for invisible realities, where the visible world is absorbing all our activity? Yes, the powerful grace of God is able to convert a sinner and to give him a great love for God, but how will he keep up this love when the sight of God is obscured by his absorption in concrete creatures? Only by a regular real contact with God in prayer will he be able to keep alive and support his love for God against the many allurements of the surrounding visible world.

Man's enormous self-love

Here I call self-love not the lawful and even obligatory love of self (caritas sui), but the inordinate love of self above God and the neighbour, "amor sui usque ad contemptum Dei" (S. Augustine). Any sin, even a venial sin, is a manifestation of self-love in as much as any sin is the preference of one's own pleasure to the pleasure of God. Self-love is the most fundamental, the most deeply rooted evil tendency in man, threatening to vitiate his whole moral activity. "Self-love is indeed a great evil because it makes that even your good actions are no longer good." S. Bernard quoted by Dictionnaire de Spiritualité, vol. I, col. 539, art. Amour-Propre.

Self-love being immediately opposed to the love of God and souls, it follows that this latter is the great remedy for the former. In the measure one loves God and souls one forgets oneself. But many souls suffer from the dangerous illusion of thinking that they need not act *directly* against their self-love, but have simply to love God. They reason that psychologically it is much better to develop the love of God positively than to fight negatively against one's self-love. Which is perfectly true. But it is still better to strive to develop the love of God and at the same time, and for love

(3) I don't mean, of course, that man's nature offers him only deficiencies and self-love. Man may have got precious natural and supernatural gifts, helping him greatly in prayer and apostolate. But at present I consider only man's nature in so far as it intensifies the problem: prayer-apostolic activity.

of God, to act directly against one's self-love. This is not only better but moreover the most effective means, provided one is counting upon, and supported by, the necessary grace of obtaining a deep and lasting love for God and for souls.

This is one of the main teachings of S. Ignatius in his Spiritual Exercises. "That the Creator and Lord may more surely work in His creature, if perchance such a soul is affected and inclined inordinately to anything, *it will be very profitable for it to strive and to employ all its forces to arrive at the contrary* of that to which it is wrongly affected." (Annotation 16) — "Let each be convinced that he will make progress in all spiritual matters *in proportion as he shall have divested himself of his own self-love, his* own will and self-interest." (Spir. Exerc. No. 189) (the italics are mine).

Self-love, being immediately opposed to the love of God and souls, is by this fact the great enemy of both prayer and apostolic action. Self-love is a malignant fungus disease spread all over God's vineyard of souls, attacking not only its foliage and stems but even its roots, and killing its fruits before they can ripen.

"How is it," said our Holy Father Pope John XXIII, on the 12 March 1959, to the members of the Apostolic Union of the Clergy, "that *after so many efforts and sacrifices, after innumerable sowings,* the harvest is frequently so poor? How is it that the dead children of the Church don't rise up again to life, *in spite of bringing all* the means of the apostolate into play?... Sometimes these miracles of the spiritual order are not produced because the intention has not always been pure. Maybe because one *does not always and exclusively seek the well-being of souls* in sacrificing oneself for them. Maybe that we have *too much confidence in human and, consequently, fragile means, without leaning on prayer and on total sacrifice of self.* A real love for souls will, consequently, imply a constant effort in sanctifying oneself, by using the classical means on which the Church insists so much, especially in Lent-time: "there is only one way of casting out this kind of evil spirits, prayer and fasting." Mk. 9, 28. Love of souls means, consequently, *love of prayer and of contemplation, practice of penance, persevering effort in ascetical training,* without using, to this purpose, forms of asceticism that might *excessively* restrain or mortify one's full-grown personality" (4). (all italics are mine). In other words, the Pope affirms that the failures of so much apostolic generosity and activity are caused by the self-love of the apostles, and that they have to fight against this self-love by judi-

(4) Documentation Catholique, n. 1300, 29 Mars, 1959, col. 407.

cious self-abnegation, and by prayer.

Apostolic Action

Everybody agrees, I think, that real prayer and sufferings (lovingly and humbly accepted from God's Fatherly hand) for the conversion of sinners are the most effective of all apostolic actions. And still, what we are going to call apostolic action is absolutely distinct from prayer. This dictinction is founded on purely psychological grounds and is at the base of the problem prayer-apostolic action, which problem also, as we saw in the preceding article, is on a mere psychological level.

Let us first remark that though prayer and sufferings for sinners are most effective apostolic actions, nevertheless they are not sufficient because, as says S. Paul: "How are they to believe in Him whom they have not heard? And how are tney to hear without a preacher?" Rom. 10, 14.

Secondly, let us explain the psychological distinction between prayer and apostolic action. Psychologically seen, prayer is an action that directly addresses God; whereas apostolic activity addresses directly not God but creatures. Preaching, teaching of the catechism, pastoral visits, correspondence necessitated by the ministry, the building of churches, schools or houses, the writing of religious or other books, articles or pamphlets, the studies required to write them, the numerous relations with parishioners, all this apostolic activity is addressed directly not towards God, but towards souls, or the means to reach these souls.

Thirdly, let us consider the psychological problem existing between prayer and apostolic action. The apostolic worker's external and internal senses and even his natural intellectual faculties have no conscious contact with the supernatural world of God and souls, nor with the fact that the apostle as such is a mere instrument in the hands of God. It follows that the same apostolic activity, which is ontologically supernatural and instrumental can, psychologically, be an object of very natural desires, of self-love. "The active life, says Father Putz (5), appeals to various natural tendencies and instincts — the desire to conquer and to succeed, to dominate or to shine, to win people's admiration or affection, or merely a temperamental urge for action." Consequently, self-love, under one of its many forms, lays hands on apostolic action and, by this very fact, renders prayer difficult if not impossible. It is not apostolic action itself that makes prayer difficult, but self-love.

Fourthly, let us reflect that real apostolic action, that is an action done by Christ through the apostle as His instrument, is possible even before this apostle has conquered his self-love. Indeed if a sinner, who is still in state of sin, can, with

(5) J. Putz, "Give us Holy Priests", in the Clergy Monthly, 1950, p. 168.

the help of actual grace, make an act of perfect contrition, a fortiori can the apostle who is in the state of grace, though full of self-love, with the help of Christ's merciful and powerful grace, forget for some time his own interests and work sincerely and solely for Christ and souls. This apostolic action will sanctify the apostle in the very measure that he voluntarily co-operates with Christ's grace, or in so far that action is the combined fruit of Christ's action and the disinterested and loving cooperation of the apostle, intensifying his union with Christ and, consequently, increasing the value and intimacy of his prayer. But it is important to understand that only real love for Christ and souls and nothing else, will be able to multiply these moments in which self-love, though still strong, still frequently indulged in, is not obeyed, and in which Christ and souls are served with a pure intention. In other words apostolic action will sanctify the apostle and help his prayer even in the beginning of his spiritual life, in the measure in which this action is operating under the influence of Christ and of the disinterested love of the apostle for Christ and souls.

Lastly, we may remark that the expressions: "to see God *in all things*", "to be familiar with God *in all our actions*", "to act *always* as instrument of Christ", (which expressions are used by the Saints and many authors), suppose that self-love is in all those cases completely out of the picture, and then, of course, apostolic action has the highest possible efficacy in sanctifying the apostle. But would it not be good to ask ourselves (incipientes a senioribus): which of us succeeds really in seeing God in *all* things? in doing *all his actions* familiarly with God? and in acting *always* as the instrument of Christ? This is the ideal at which we have to aim but in which, probably, we shall never succeed completely till the end of our lives. In the meantime let us above all be anxious to know how we are best able to pray *now* and to act in our *actual* apostolate as a real instrument of Christ. We have especially to know how by our actual prayer and apostolate we can progressively approach, as much as possible, to the above mentioned ideal. And the answer is: this is only possible by developing in ourselves, with the help of grace, an ever growing actual and virtual love of God and souls which, as we are going to see, is the same as an ever growing actual and virtual prayer.

The Part of Prayer in the Problem

To understand the fundamental part which prayer has to play in our problem we have to consider it under its psychological aspect and in its deepest vital activity. We have to take not only prayer of petition, but also prayer of admiring contemplation, adoration, thanksgiving, reparation, regret etc. and, above all, of faith, hope and charity. In one word, any direct communication with God. Thus

understood I pray not only during the spiritual exercises, during the special time allotted to mental prayer, but also at any moment of the day, in any work I do, whenever I admire God, whenever I desire to please Him, whenever I thank Him, whenever I express to Him my regrets, my desires, my own needs and the needs of others. All this prayer can be more or less intense, more or less easy-flowing or painfully uttered in the darkness of faith. All this prayer can be either actually expressed (actual prayer), or virtually continuing to exercise its influence, by way of psychological pressure, upon another activity (virtual prayer).

Now it is important to notice that, when I make an act of faith, hope or charity, I pray. This is the noblest prayer. But some seem to forget that active faith, active hope and active charity are prayer. If an act of charity, recited in the morning as a part of morning prayer, is a real prayer, there is no reason to think that the same act of charity is not a prayer when it is made at another moment of the day. This reflexion helps us very much to simplify the solution of our problem.

Let us consider this point more closely. Each act of charity is prayer, but not each actual prayer is an act of charity: prayer indeed can also be an act of faith, thanksgiving etc. For the same reason we may say that virtual faith, hope and charity (that is: the psychological pressure of preceding actual faith, hope and charity upon our present activity) are virtual prayer. But we may not say that habitual faith, hope and charity (that is: the infused theological virtues) are habitual prayer, because prayer is a psychological activity and not a "habitus". A baptised baby has got the three infused theological virtues but is not said to pray.

Let us go a step further. All actual love of God and of souls is actual prayer and all virtual love is virtual prayer, but not all prayer is love. Love (charity) is the high plateau of prayer, but prayer has also the lower terraces of the other virtues and the gradual ascents of a humble petition and an affective contemplation. Love in activity is the noblest form of prayer but it cannot exist without the simpler forms of petition and contemplation by which love is fed, developed and brought to perfection under the mysterious working of the Holy Ghost.

Conclusion

We may now conclude.

God's plan with each individual soul and each apostle concerning prayer and apostolic activity is perfectly carried out by the apostle's strong love for God and for souls.

Man's natural generosity and natural dispositions for prayer and apostolic activity find their perfection in the same love for God and for souls; *man's* natural deficiencies and self-love, by which he is hindered in his prayer and apo-

stolic activity, find a complete remedy only in a strong love for God and for souls.

Apostolic action will succeed in shaking off the grip of self-love and in purifying, strengthening and sanctifying the apostle only under the influence of a strong love for God and for souls.

Prayer will have reached its highest perfection only when it has gradually climbed the heights of an ardent love for God and for souls.

Prayer and apostolic action will never be in perfect harmony with one another in the psychological order as long as an ardent love for God and for souls is not preventing continual disturbance from the side of self-love.

Now this ardent love for God and souls, which must be supernatural and, consequently, come from God, is not given by Him automatically by the fact that one is an apostle. God builds upon nature, does not suppress it. And in nature human love originates only from attentive and repeated contemplation of the lovable nature of the loved person. Similarly we will love God also only after attentive and repeated contemplation of His lovableness revealed to us in the Mysteries of Creation, Redemption, Resurrection and Glorification, and also in our vocation to priesthood, religious life or lay-apostolate.

And as among men love needs more observation of the loved person in the beginning of the friendship, and once love has taken root a simple look may suffice to enflame the love again; similarly in the beginning of our friendship with God we need a more detailed contemplation of His infinitely lovable nature and His love for us; but once our heart is conquered by Him, a simple affective look at Him will be enough to inflame our charity and to enkindle our heart with a burning zeal for souls.

Now that affective look at God, that actual burning love for God and souls, is prayer. Prayer, not apostolic action, has the last word in the solution of our problem. Prayer faithfully fed by the daily "meditation" but not limited by it, nor prolonging it at the cost of other duties. Prayer which, if possible, is frequently expressed during the rest of the day in short but sincere aspirations to God and supported by grace, under the influence of which all our actions may be changed into virtual prayer, so that we may become "in actione contemplativi". This will be the subject of the next article.

Pius XII: "If you were to ask Us what watchword We want to give the priests of the Catholic Church at the outset of our Pontificate, We answer: Pray, pray ever more, pray ever more fervently." S. Pius X and John XXIII: "let us take it for certain and well proved that the priest, who wants to fulfil the duties of his function with dignity must, before all, give himself up to prayer." A.A.S. 1959, p. 560-61.

B. SURIG, W.F.

Suggested Basic Approach to Catechetical Instruction

In many parts of the Catholic world, and also, fortunately, in the Catholic missions of Africa, very serious thought and effort is being given to the review and improvement of the method of teaching the catechism. From various parts of Africa comes news of African clergy and missionaries at work on this fundamentally important matter. The following suggested approach to it is not original: examination may show it to be at the root of the "new" catechetical method gaining ground everywhere. However, it may be of some use to have the reasons behind its adoption explained in a few lines.

The fact of the **Divine Adoption** of man is:

— the essential fact of Christianity:

— the principle of unity of Christian doctrine:

— the basis of the liturgical life of the Church:

— with the concomitant facts, the Incarnation and the Redemption, the secret of the attraction of Christianity.

Therefore this fact should be given due prominence in Christian instruction and in the catechism.

1. The essential fact of Christianity.

It would seem that the catechist — and the catechism — should present Catholic doctrine, the message of Our Lord to the World, just as He Himself presented it. But the good news of Our Lord was above all the message of man's regeneration, that once again men might have that divine sonship of adoption which they had lost in Adam. After the satisfaction of divine justice, it was primarily to restore to man this lost heritage, this divine sonship of adoption, that Our Lord came into, and worked in, the world; But all those who did welcome Him He empowered to become the children of God, all those who believe in His name; their birth came, not from human stock, not from nature's will or man's, but from God, (John 1, 12.) — I do not think it necessary to labour this point: it is clear. Jesus came into the world to redeem it. This means, to restore to men their lost life of

grace: I have come so that they may have life, and have it more abundantly, (John X, 10.) Moreover, St. Paul, who among the Apostles is probably the most complete exponent of the teaching of Our Lord, has as his great central theme precisely this, the regeneration of men to a new life, the re-adoption of men by God. For him, that was the gist of the Christian message he had to pass on.

Our Catechism, therefore, to be one hundred per cent faithful to its role of embodying the message of Our Lord, should have this fact, the rebirth of men as sons of God, their re-adoption by God, their birth to the life of grace, as its central theme, it should have it as its transcending doctrine. This fact should be the "thesis", so to speak, of the catechism. This doctrine should have *pride of place* so that all the other parts of the catechism are evidently centred in it, just as the details of the teaching of Our Lord were really but developments in one way or the other, of this central fact. To fall short of this would be to fall short of complete fidelity in transmitting the Christian message.

Some may object that the doctrine of the divine life in us is too abstruse for the ordinary Catholic, still more for the child, that it is difficult to give people this concept of the Christian life. Yet in fact it was the concept at the very foundations of the teaching of Our Lord to an ignorant people, and St. Paul taught it to people further removed from Christian ideas than people of today, at least from our own Catholic people, and persons, like prospective converts, seeking religious truth. To neglect to give in the catechism that prominence to the fact of the divine adoption which this all-important fact merits, is to run the grave risk of the instructed not perceiving the essential point of Christianity. It seems necessary to give in the catechism such prominence to the fact of the divine adoption of men that even the casual non-Christian reader of the catechism, a fortiori the Catholic, perceives clearly that it is claimed for the Christian that he is the adopted son of God.

Actually, in complete spiritual treatises of today, notably in the works of Dom Marmion, the spiritual life is presented as centred in the fact of the divine adoption. It is true that the catechism is not a complete spiritual treatise, but I think it exact to say that the catechism should be really a complete spiritual treatise *in embryo*. There is essentially only one spiritual life for the Christian, be he a child, an adult living in the world, or a person striving for greater perfection in one of the "states of perfection". It is true that for many of the latter the evangelical counsels come into the picture, but these do not change the nature of the spiritual life. They are but means of living it with greater perfection.

2. The Principle of unity of Christian doctrine.

To group the whole of Christian doctrine round this central fact of the divine adoption is the surest, most objective and natural way to give evident unity to Christian doctrine.

It is necessary that the Catholic: the child, the adult, each according to his capacity, perceive the unity of Christian doctrine. This is necessary that he may have mental satisfaction and a settled state of mind regarding his religion. It is necessary for a good intellectual grasp of the Faith. Also it is necessary for obtaining the maximum help offered by the "practices" of religion. But *objectively* that unity is there. It is up to the catechist to make it clear, and in the catechism that unity should be brought out so that it is manifest. To achieve this, there is no need to have recourse to artificial means, to artificial grouping of the different points of Christian doctrine. Christianity under all its facets is indeed centred in the fact of the divine adoption. The different points of Catholic doctrine: the Incarnation, the Redemption, Grace, the Sacraments, the Church (Militant, Suffering and Trimphant), the Mystical Body of Christ, Mary, Mother of men, are all understandable only in the light of the divine decree, and actual fact of, the divine adoption of man into sonship through the communication of the divine life of grace. What must be done in the catechism is to show the relationship existing between the other points of doctrine, in particular those mentioned above, and the central point, the divine adoption, and it will be the task of the catechist constantly to refer to this relationship and make it clear. Thus there will be a chance that the objective unity of Catholic doctrine will be perceived by those being instructed.

3. Basis of the liturgical life of the Church:

The doctrine of the divine adoption and the life of grace lived by Christians through and in Christ and in union with each other must be known for an intelligent participation in the liturgical life of the Church, and therefore must be stressed in the catechism.

The Christian life is the sharing of the divine life, on the one hand through and with Our Lord, and on the other, with one's fellow Christians in Our Lord. But, like all life, this supernatural life is active. Its activity may be entirely hidden and intimate, the secret of the Soul and Our Lord, or it may be manifested exteriorly, for example in participation in the liturgical prayer of the Church. In both cases, to live his Christian life as Our Lord intends him to live it, and to draw the maximum fruit for his Soul, the Christian needs to understand what he is about. This supposes that he knows about his supernatural life: Its origin, growth, exercise, development and so on. The adult being baptised needs to

know that in receiving Baptism he receives incorporation into Christ's Mystical Body through the communication to him of the life of Christ (*life of grace* of Christ). When he receives Holy Communion, he should receive it as mindful of the word of Our Lord: Believe me when I tell you this; you can have no life in yourselves, unless you eat the flesh of the Son of Man, and drink his blood. The man who eats my flesh and drinks my blood enjoys eternal life, and I will raise him up at the last day. (John VI. 54, 55). He should eat the Body of Christ that he may live more abundantly of the life of Christ. Also, he should know that in receiving Holy Communion he performs a social act and enters more closely into communion with his fellow communicants. When he assists at Mass, he should do so as a member of Christ to worship God "per Ipsum et cum Ipso et in Ipso" and as one with his fellow Christians in Christ. When he says "Our Father", he should use the word Father as meaning God who gave him, not only his natural life, but also the divine life which is in him and which is the best justification for his addressing God as his Father. Similarly, when he addresses God as our Father, he should recognise that he thus sees himself as one of the great family of the adopted children of God in Christ.

The liturgical life of the Church has as its doctrinal foundation the doctrine of the Mystical Body, as is first explained and afterwards supposed by Pope Pius XII in the encyclical Medicator Dei. (See this encyclical in the Acta, especially P. 523, 3rd Volume 1947, 2nd paragraph Augusta altaris... and P. 528 Sacra igitur Liturgica... but throughout the encyclical.) The Christian has the fundamental duty to worship God, not only privately, but also socially, "through, with and in Christ". The liturgical revival the progress of which is so much to be desired, can only be deep-seated and spread far and wide if its doctrinal foundation, the doctrine of the Mystical Body of Christ, is grasped by the faithful at large, and it is through the catechism that the necessary instruction is to be given. In other words, the real success of the liturgical revival really lies with the catechist and the Catechism.

Moreover, there are prayers in use in the liturgy which the Catholic will not understand unless he is very aware of the divine life that is in him through Christ and which he shares with his fellow Christians. One or two examples will make clear what is meant. Preface of the Ascension: ut nos *divinitatis suae* tribueret esse participes. Preface of Pentecost: *in filios adoptionis* effudit. These prayers point to the fact that in past ages the faithful had a greater awareness of the Christian's participation in the divine life than most have today. In the later centuries this doctrine seems to have been more or less lost sight of.

4. Secret of the attraction of Christianity.

In justice to our religion, to exhibit it in all its beauty and all it's appeal as it merits, the secret of its attraction, the fact of the divine adoption with all its wonderful concomitants, needs to be given due relief. Too often our religion is taught, and thought of, as a number of mysterious doctrines the connection between which is neither made clear nor perceived, and as so many "musts" and "donts" which may be neglected only at our eternal peril. Religion as established by God Himself is, of course, fundamentally the love, service and worship of God. The inspiration of religion is filial love founded on our adoption into the divine family of the Holy Trinity through the communication of the divine life, and meant to earn for us union with, and joy in, that Family in Heaven for ever. This is the true face of religion among Christians and it ought to be revealed, precisely and because it is its true face, but also because it would make a far greater appeal to people, appealing primarily to their hearts. The compelling motive inducing most people to practise their religion seems to be fear of eternal damnation, yet Our Lord preached the service of God as primarily a matter of love. He did not neglect the motive of the fear of God, but He did not present it as the primary motive.

It was the infinite love of God for men that prompted Him to give them the chance to recover the sonship they had lost in Adam. "God so loved the world, that He gave up his only begotten Son, so that those who believe in him may not perish, but have eternal life." John III, 16. And the primary response that God expects of us is the love of Him: "Thou shalt love the Lord thy God with thy whole heart and thy whole soul and thy whole mind. This is the greatest of the commandments, and the first." Matt. XXII, 38. What is more likely to excite in the hearts of men the love of God than the remembrance of God's merciful re-adoption of men into sonship, and of the lengths to which He went to accomplish it?

Another point in this line of thought which is not to be neglected is that the inherent beauty of the Christian religion is an argument for its divine origin, for man could not have invented anything so beautiful. But the fact of the adoption of man by God is of the very essence of Christianity and needs to be put forward and explained for the beauty of Christianity to be apparent. This must be done first of all in the catechism and in the manuals of religion used in secondary schools and in general by all those doing more advanced studies.

Evidently, the presentation in the catechism of the doctrine of the divine adoption, with its ramifications in practically all the parts of Christian doctrine, in a form understandable by children, is not

easy. But the difficulty of the matter should not make us side-step it. The penalty the children and grown-ups would pay for this would be very great. Perhaps great numbers of them would never really know the "gift of God", what Christianity really is, to the great detriment of their souls, for their whole spiritual outlook would suffer: their attitude to God and His service would be different. Collaboration between theologians and successful teachers of religion could produce a text containing the complete doctrine of the Church expressed in simple though exact language. And even if in the final text adopted a few questions and answers were found which many considered somewhat difficult for children to understand, it would seem preferable to keep them in text, supposing they could not be improved so as to satisfy all, and thus have a *complete basic catechism text* on which teachers of religion in the higher classes and authors of manuals of religion could base their teaching, rather than risk, by omitting them from the catechism, that the doctrine they contain be more or less lost sight of by teachers of religion and by composers of manuals of religion following the catechism. For it seems very probable and it seems also desirable, that once the basic catechism text is fixed, it will be a kind of ground plan on which in future, perhaps for generations and until the next revision of the catechism, manuals of religion will be written (1).

J.M. ROBINSON, W.F.

(1) Fr. Crane S.J., in "Christian Order", July, August, pp. 415-419: "What needs to be done", traces back the Catholic failure in the West to "exercise any significant influence on their environment" to the deficient teaching of religion in the schools. Fr. Crane says that the remedy is "a reorientation of religious teaching with the *Mystical Body as centre piece...*", and this reorientation will not be done "until seminary and training college play their part." "The family cannot engage in it until those possessed of the meaning of *life in Christ* marry and found families". — The modern orientation of catechetics is to give children... and adults... that meaning, but in Africa this reorientation is only just beginning. On page 419 of the same issue of "Christian Order", Fr. Crane says that the missionary long-term policy must be to build up *"that Christian community which is the Body of Christ"*. Not many Africans know much about this so far.

"The article published in the October, 1960 No. of A.E.R. by Fr. van Berkel on how to administer solemn Baptism is excellent. I have the intention of recommending this method to my missionaries.

I was wondering if it would be possible to obtain reprints of this article. If so, I would like to have one for each of my missionaries, so that he could keep it by him. That means about 50 copies."

† *J. Holmes-Siedle. W.F.*
Bishop of Kigoma.

A Teachers' Manual for Catechists

I HAVE quite a lot of books in my library — but there is one book which is missing. Yet if I had it, it would have a place of honour in the library, and it would not need dusting because it would be used very often. The difficulty is that this book does not exist for, at least to my knowledge, it has never been written. I refer to a teachers' manual for priests and catechists for teaching catechism to the simple folk of the bush who cannot read or write and who faithfully and patiently turn up at the mission or at the outstation three times a week for several years with the view of imbibing sufficient religious knowledge to satisfy their examiners and be baptised. In my Diocese, we have nearly 30,000 of these, and I calculate that most of them have walked 2000 to 3000 miles to and from their instructions during the long years of preparation. And yet in spite of all this good will on their part, how little many of them know at the end of the training period.

At one period of my life, I was professor of Method in a Training School. I diligently set about trying to find some good books on Method in connection with the teaching of religion. I ordered many books from different countries in Europe and in these books excellent methods were proposed. But none of these methods were composed for Africa — and still less for these simple people (with their wives!) who have just turned their backs on paganism and whose minds are quite tabula rasa as far as religion is concerned. More recently, I sent for a very expensive set of four books from the U.S. called: "The Quest of Happiness"— very much recommended by the U.S. Bishops. Admittedly, this book was composed for use in Secondary Schools, but I hoped to glean something from its pages which might be useful to my catechists and myself. I was again disappointed.

Where, oh where can we find a book of method adapted to this country and adapted to beginners just out of paganism? By this I mean:

a) A book containing examples such as the simple people of the countryside of Africa love to use. Examples connected with the life of the African people, their fields, their livestock, their hunting, trapping and fishing, their customs and their folk-lore. Examples which need not be set out at length — a word or two would be enough.

b) A book containing also proverbs and fables adapted to the subject under discussion. Admittedly, these proverbs and fables vary from tribe to tribe, but they

could be easily adapted to local use with a little research. The fables would need no adaptation; if they do not exist locally, the people would be delighted to hear a story they have never heard before. And here again, the stories need not be told in the book at length. A short resumé or even a few words should be sufficient. Any missionary worthy of his calling should be able to add flesh to the bare bones of the skeleton, and some histrionics too.

c) A book in which examples of extremely simple blackboard drawings could be provided. We are recommended to use Active Methods when teaching, but these are not easy to introduce with simple people who can neither read nor draw. But experience has I think taught us all that the blackboard (and a bit of humour) are invaluable means of fixing the attention and getting over the message.

d) A book in which the dogma is explained in such simple terms that the catechumens can at least get an inkling of what it is all about. In his book 'The Work of our Redemption', Fr. Clifford Howell S.J. succeeded in doing just that. He managed to explain such difficult ideas as the Mystical Body, the supernatural life and the sacrifice of the Mass in terms almost anybody can understand, although of course he wrote it for European readers so that his examples are European examples. What scope there would be for a genius in Africa who could reduce these and all the other ponderous dogmas to words of two syllables so that instead of flying miles over the heads of our catechumens, they could sink into their heads and their hearts, helped on their way there by some homely examples drawn from their own experiences and life. Let us be frank and face it: do not many of us skip these doctrines which are so difficult to explain and salve our consciences by saying that our folk would not understand them anyway. And as for our catechists, how can we expect them to succeed where we so often fail?

e) A book in which prayer is given priority, and by that I mean personal individual prayer, not vocal prayer. It should be tackled quite early in the book and not half-way through as is usually the case. These people coming out of paganism should be given the elements of spiritual life as soon as possible — and spiritual life does not consist in saying a lot of vocal prayers mechanically, such as the moslem children are taught to do.

f) 'European' stories, especially from the lives of the Saints, need not be excluded, because they can be of help. But spare us from too many stories of unauthenticated apparitions and revelations, with which some people in Europe (especially Sisters) seem to have been favoured. Our Africans also have a tendency to see visions and have revelations, and too much insist-

ance on this aspect of the spiritual life might have unpleasant consequences, besides being quite unnecessary.

To all this, you might object: "You could use the ordinary method books and adapt yourself to the mentality of the people yourself." You would have a point there and I admit that many missionaries and catechists are quite capable of making these adaptations, especially after many years experience. The book I propose would not be written for these fortunate people, although even they might be glad of some help on the days they have no time to prepare their instructions. But I maintain that it would render enormous service to quite a few missionaries, especially amongst the younger ones and not a few of the older, and to the majority of the catechists, provided of course they were sufficiently trained and intelligent to be able to use it.

Another objection might be this: "The Teachers' Manual must follow the catechism. But here in Africa, there are so many different catechisms and in so many different languages, that it would be impossible to have a uniform Teachers' Manual". This objection is a serious one and is another argument in favour of a uniform catechism for all the dioceses, as is the practice in Europe. As it is each diocese would have to publish its own teachers' manual. However, should somebody succeed in producing a satisfactory book in one of the better known African languages, such as Kiswahili, Kirundi or Luganda, or even in a European language, it could be useful to many. The fact that the local catechism does not follow exactly the same programme would not be a serious obstacle to its utility. Incidentally, such a book could form the basis on which local authors could make adaptations in their own language.

Who should write this book? I would say that preferably the author should be somebody who has spent most of his life teaching catechism, not to seminarians, nor to Middle School boys, nor even in the Primary Schools, but to simple catechumens from the bush. The seminarians and the M.S. boys should obviously have quite a different type of catechism and a different approach altogether. Catechumens can almost be assimilated, as far as religious instruction is concerned, to St. I of a Primary School and much of the Play-Way methods should be used with them. I doubt if Professors of Theology, with all due respect to them, could turn out a satisfactory book. An African priest could succeed, provided he has had sufficient experience with this particular type of audience and has a solid basis of pedagogical methods. And there must be many old missionaries who could help us.

† J. HOLMES-SIEDLE, W.F.

Liturgy - The Unused Force

IN THESE DAYS of emerging African states and awaking African nationalism, the Church is rightly bothered with uneasy thoughts about the future. What will remain tomorrow, of the Church as she exists today? What does the African tomorrow hold for the Church, which has been built up over the past fifty to a hundred years, of intense missionary activity? What does fate hold in store for our Catholic school system in Africa?

Preparing for that uncertain tomorrow is the work of today. It is now, today, that we must lay the foundations for, or at least re-examine the foundations of our lasting City. And the essential element of the foundations of our African Church must be the Liturgy, that unused force, that untapped source.

Father H. Schmidt, S.J., in writing on the missions says, "It cannot be said that in the missions an efficacious Liturgical movement exists." (1). In that simple statement of an eminent Liturgist lies a warning for all of us missionaries. Paying heed to that warning, in this article I would like to recommend a strong return to the Liturgy, and perhaps something more besides.

First, I must preface my remarks with the acknowledgement that the main purpose of the Liturgy is assuredly adoration, the worship of the Father in spirit and in truth. If this fact is not mentioned again and again in the course of this article, it is simply because it is taken so much for granted.

Let us get straight to the point. What is going to be suggested in the course of this article is that the Liturgy, in itself, fully expanded, completely developed as to its full potentiality, deeply realized and consciously participated in, *can* be and *should* be *the* method for instructing the Catholic people in the teaching of our religion; *can* be and *should* be the method for instructing and preparing our Catechumens for Baptism and the other Sacraments; *can* be and *should* be accepted as the alternate, the new apostolic method for planting and spreading our faith in this land (2). (The scope of the last mentioned aspect is so vast and new that its full development is impossible in the course of this article.)

We have relied heavily on the school method in these last years-

1. H. Schmid, S.J., Institutiones Systematico-Historicæ Liturgicæ, Pont. Univers, Greg., Roma, 1954-55, p. 83.

2. These suggestions do not preclude the use of the Catholic schools, where they exist, nor the government schools with our trained Catechists, in the imparting and implementing of basic and theoretical Christian doctrine. They would however imply a shift in emphasis.

as the way of instructing our children, as the only way of instructing Catechumens and converts, as practically the only apostolic method for approaching non-Catholics, and for getting into areas where the Church is unknown. We are certainly immeasurably indebted to Bishop Shanahan of Southern Nigeria and to other great pioneers of the school method of evangelization in Africa. But perhaps the peculiar circumstances of our time make it necessary to examine the problem anew. It might well be that in the near future we will be constrained to proclaim publicly that we will no longer use the school system for the purpose of proselytizing. Maybe it is just as well. Perhaps it is now high time that we make the mission Church, once again, the main factor in our work—and the school merely the annex of the Church—instead of the reverse which is often true in many places today.

Think of the disadvantages of the school method as a method of religious instruction. It naturally reaches only those of school age. It does not touch the young men who have left school, nor the young women who have left school or who never went to school. It does not touch married men of women or any of the elders. Just think of the real desert of lack of religious knowledge that the majority of our Christians live in most of their lives. The Liturgy as a teaching method, on the other hand, would reach every man, woman and child of every age level who comes to Church.

A second disadvantage of the school method of religious instruction is that there is a decided tendency and real danger in many countries today, not excluding African countries, of the government's taking over the schools. The Liturgy of the Church will certainly go on in Africa even if the schools are taken away.

But the greatest disadvantage of the school method is that it teaches a theoretical, abstract and learn-by-rote religion. The genius of the Liturgy is that it gives what it teaches. It is the knowledge and practice of Religion together.

It is possible to visualize a system of Religious education and formation in which Catholics simply by going to Church regularly will, by that fact, receive all the necessary instruction; a system whereby Catechumens, instead of going to the school building every day for two years to receive their religious instruction, will simply go to the Church to Mass every Sunday for two years, and at the end of that time, be baptized and received into the Church.

Something which is not generally realized is the fact that the Liturgy in itself and by itself gives all necessary religious instruction. The Liturgy has a richness of doctrinal content that is complete in itself. If it is properly developed to its full potentiality, anyone assisting at it regularly will acquire the necessary Christian knowledge. In hearing, praying and acting the Liturgy, one

can grow up in the Christian religion. (3).

It is possible to give basic religious instruction by worship alone.

Now the question looms large, how is it possible to do all this? Perhaps there are several ways. I would like to try to explain one way in which I think it is possible. The first question is, what do we want to teach our people? What will make up the instruction which we consider necessary and fruitful? That contained in the normal Catechism in use today? It seems the answer to that would be no! The first requisite for Liturgical instruction would appear to be a new Catechism. In this new Catechism all the matter necessary to be memorized could be summarized in no more than twenty or thirty questions, all of which could be put to music and got down by memory by the people without much effort. The rest of the doctrine could be arranged perhaps according to the Liturgical year—and *not* in question and answer form.

Now the way to make that Catechism a reality is, I think, an intensive study of the doctrine contained in the Liturgical services—what they teach us. This is not a work for one man to do. It is a tremendous work. Secondly, the doctrine therein contained should be arranged into a new Catechism. The choice and arrangement of this new Catechism to be used in Liturgical instruction is of vital importance. It has already been suggested that perhaps it could be arranged according to the Liturgical year. But further, it must be unified to such an extent that one general theme runs throughout the entire Catechism—with every phase of doctrine developing out of that one theme. This also requires group study and research, but there is one possibility which might give us a start. Perhaps the general theme running throughout the Catechism might be *Unity* and *Community,* starting with the Unity of the Godhead and the Community of the Trinity—right down to the Unity and Community of the human family and the Christian family, the Church. It seems possible to treat every section of Catholic Doctrine from this point of view. (4). A Catechism based on Unity and Community would be possible and very useful.

One obvious advantage of a Catechism based on Unity and Community is that it fits in perfectly with the mentality which we would be mainly trying to inculcate with the Liturgy, the sense of Community of the Christian family, the family of God—the Mystical Body. In everything we would do in the Liturgy we would try to bring out this sense of Community. And here we would have the basis for all social action and co-operative movements. No man is an island—

3. J. Hofinger, S.J., Worship: The Life of the Missions. p. 13, University of Notre Dame Press, 1958, Notre Dame.

4. There have been several attempts, reasonably successful, to elaborate Catechisms based on such concepts.

every man in the Christian family belongs to a group. I, as a member of that family, am vitally interested in the financial, moral and health problems of everyone in my group. If I have a problem I do not have to face that problem alone. Everyone in the Christian family is just as vitally interested in my problems. This developing of the sense of Community is exactly what the Moslems are doing in many of the towns of Africa. They have stolen our fire. We should take it right back again. And the basis for developing the sense of Community is obviously the Liturgy.

This is what we would teach. Now once again, how? It might be interesting at this point to quote an African priest (Father Albert Ablé) on the possibilities of Liturgy as a means of education in Africa. He says that in Africa, education has always consisted essentially in the perfection of human beings. African civilizations have always brought about formation by a mass of liturgical celebrations. African education borrows almost all formation from the cult or religious life. Education, initiation and tradition all have the same meaning. Education is essentially an initiation — a celebration. There is no more African way of teaching religion to the Africans than by the celebration of the Liturgy (5).

For our purposes in this article, when we say the Liturgy, we mean the Mass, the conferment of the Sacraments, and the use of the Sacramentals. By using these things and the celebration of these things —that is, by the celebration of the Liturgy—we can and should teach Christians and Catechumens their religion. The main instruments we shall use will be the Mass and the Liturgical year.

The Mass of course besides being an instrument of our teaching is also the object or subject matter of part of our course of instruction. And since it is the heart of our religion, it should perhaps be the first thing taught, and the thing most stressed. How can we teach the Mass through the celebration of the Mass?

I think every missionary at one time or another has tried to teach the Mass, the parts of the Mass and the meaning of the Mass by means of the classroom method, with varying degrees of success and frustration, depending on the skill of the individual teacher. But it is a discouraging process at best. Far better to teach the Mass, not in the classroom, but in the Church—during the Mass. Thanks to the directions from Rome, we now have many ways in which to follow the Mass and participate in it. And while those methods which entail the use of the vernacular might be less perfect, liturgically speaking, they certainly seem far more efficacious, pastorally speaking. By using one or more of these methods every day during the Mass, in which the people are made to follow closely the prayers and actions of

5. Albert Albé, *Christian Liturgy and African Education,* Lux, African Association of Saint Augustine, Annual - 1959 - Anno IX Publications, Rome, p. 21 ff.

the priest, with fairly parallel recited prayers, or better, sung hymns —the instruction on the Mass is imparted in a far more effective way than could ever be done in the classroom. Day by day, painlessly, effortlessly the people learn, memorize and understand the Mass in a way which they themselves would scarcely have believed possible.

Next, we must make the Mass and the main parts of the Mass clearly visible and evident for the sake of instruction and understanding as well as for the sake of worship. It is well to make all the Catechumens sit in the front places in Church at every Mass so they can see and hear what is going on. Then they are told and can see for themselves that there are three main parts of the Mass— signified by the actions of the congregation at those three times and at no other times. The bell can be rung at the Offertory, at the Consecration, and at the Communion of priest and faithful. Thus they can first hear that there are three parts to the Mass.

Besides the bells we can have distinct and noticeable actions taking place during the principal parts of the Mass. At the Offertory every day we can have the bread and wine brought up from the body of the church by different members of the Congregation. On feast days there could be a bigger procession at that time. At the Consecration the entire congregation could be made to stand up and raise its hands in an African gesture of intense prayer and worship. (This gesture is noticeably different from the equivalent European one of kneeling down with folded hands at moments of solemnity.) At the Communion, of course, the congregation comes forward to receive, and perhaps on occasion and with proper dignity, be allowed to exchange a kind of kiss of peace. It has been found in places where these things have been done, after a few months of watching this and taking part in it as much as they are able, that the simplest Catechumens can explain the three principal parts of the Mass, the time they take place, and their meaning—if not their official names. It is simply a method of learning by participation and celebration. And of course the Mass can be more and more fully understood as time goes on and the people participate more and more in it.

In every Mass we must stress in some way that it is the sacrifice of the family of God—*our* sacrifice! And one point we must try to get across very early in the course of instruction is the use of a different word to describe our Christians' taking part in the Mass. We should teach them not to say 'we went to Mass' or 'we hear Mass' but rather 'we took part in the Mass, or we read the Mass, or we offered the sacrifice of the Mass'. That they actually take an active part in the Mass is absolutely necessary—every Mass.

In this instruction on the Mass by means of Liturgy, concentration is called for. Thanks to the directives from Rome, public recitation of the rosary will no longer be used

as a method of following and taking part in the Mass. But there are other similarly distracting methods still in use in some places. After explaining to the people that the Mass is the sacrifice of *Christ,* it is confusing and even misleading to have them, *without any reason,* sing hymns in honour of the Blessed Virgin through most of the Mass. Likewise, to make Benediction of the Blessed Sacrament or some other ceremony more solemn than the Mass which precedes it, is bad pedagogy if we are trying to get across the excellence and preeminence of the Mass.

In the thoughts expressed in this article, there is not intended to be the slightest disparagement of the really excellent and invaluable work being done by our missionary priests, brothers and sisters in the schools, especially the schools of higher education. God preserve these missionaries in their work, and may we fight with all our strength to keep them there. My concern here is not with the training of the elite, but with the formation of the main body of Christians. If the time comes, God forbid, when our schools are taken away from us, we must not thereby be rendered helpless. We must stand ready to carry on as usual. We must have at hand an instrument, a method, a way to continue on in the evangelization of our people. Certainly, we do have such a method, there is such a way—the formative, educative, living Liturgy!

V.J. DONOVAN, C.S.Sp.

An Example to be followed

IT WAS the fervent wish of Pope Benedict XV and Pope Pius XI that St. Theresa's *"Autobiography"* should be known, read, and imitated by every Catholic. A student of Katigondo Seminary, from Bukoba Diocese, has just translated it into Kihaya and it has now appeared in a beautiful and attractive book of 252 pages, with 20 pictures of the Saint's life, thanks to the generous help of the Association of Priests of St Theresa. The book has been printed by the Tanganyika Mission Press, Kipalapala, and is now being published by Bukoba Diocese with the approval of H.E. Laurian Cardinal Rugambwa, at Shs: 3/50 (Paper-bound) and 4/50 (Cloth-bound); thus it has been brought within the means of practically everybody in Bukoba. (The Knox Translation in England costs 21/-!). Let us now hear what the translator has to say about the actuality and importance of St. Theresa of the Child Jesus' teaching for all of us especially in our modern era:

"The *Autobiography* has both a natural and supernatural charm, in virtue of its simplicity and universal appeal to the needs of all kinds of people, irrespective of colour, race or creed, sex or age, class or dignity, vocation or profession.

Experience teaches us that dry principles and abstract reasoning do not convert the mass of humanity. Men and women are best led by principles which they see lived in a beautiful life. The argument of example is the most powerful in the world. And I think that in our modern Africa, with all its political ambitions and inordinate love of wealth, power, honour and pleasures of the flesh, we need the sweet, gentle and mild example of the Saint to convert us; to show us where true honour and glory lies; to direct our affections to God, Our Heavenly Father, and Jesus Christ, Our Divine Brother, in whom alone we can find true peace and liberty of body and soul.

I hope the Little Flower of Jesus will achieve that end most powerfully and beautifully in our modern Africa as much as she has done in Europe, America, Asia.

Thus St Theresa's holy life becomes for us a source of counsel in doubt, of encouragement in despair, of consolation in troubles, of light in spiritual darkness, and ultimately, an attractive ladder towards heavenly bliss.."

The Actuality of Saint Patrick

This year marks the 15th centenary of St. Patrick's death.

IN CONVERTING the Irish, St. Patrick was conscious of his role of foreign missionary, 'a stranger and exile for the love of God' (L 1), a servant in Christ to a foreign nation for the unspeakable glory of life everlasting which is in Christ Jesus Our Lord' (L 10). Paragraph 40 of his autobiographical *Confession* is a tissue of biblical *loci classici* which have ever been regarded as missionary mandates. 'Come ye after me and I will make you to be fishers of men... Behold I send many fishers and hunters, saith God... Going therefore now, teach ye all nations, baptising them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days even to the consummation of the world... Go ye therefore into the whole world, and preach the Gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be condemned... This Gospel of the kingdom shall be preached in the whole world for a testimony to all nations, and then shall come the end... And it shall come to pass, in the last days, saith the Lord, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophecy, and your young men shall see visions, and your old men shall dream dreams. And upon my servants indeed, and upon my handmaids will I pour out in those days of my spirit, and they shall prophecy... I will call that which was not my people my people... and her that had not obtained mercy, one that hath obtained mercy. And it shall be in the place where it was said: 'You are not my people', there they shall be called the sons of the living God'.

St Patrick saw these texts fulfilled in himself. 'I, however ignorant I was, in the last days dared to undertake such a holy and wonderful work — thus imitating somehow those who, as the Lord once foretold, would preach His Gospel for a testimony to all nations before the end of the world. So we have seen it, and so it has been fulfilled: indeed we are witnesses that the Gospel has been preached unto those parts beyond which there lives nobody' (C 34). 'He once had promised through His prophets: To thee the Gentiles shall come from the ends of the earth and shall say, "How false are the idols that our fathers got for themselves, and there is no profit in them", and again: I have set thee as a light among the gentiles that thou mayest be for salvation unto the utmost part of the earth. And there I wish to wait for His promise who

M. Fay, C.S.Sp.

surely never deceives, as He promises in the Gospel: They shall come from the east and the west, and shall sit down with Abraham and Isaac and Jacob—as we believe the faithful will come from all the world' (C 38, 39).

Had Patrick to examine his methods in the light of the modern missionary encyclicals he might glow with virtue. Scarcely a recommendation of Pope Benedict XV was not carried out by him fifteen hundred years ago — and of that we know, not from *a posteriori* reasoning, or from what-must-have-beens, but from the *ipsissima verba* of the saint.

Pope Benedict laid down that the missionary must acquire, before all else, 'sanctity' of life. For whoever preaches God must be a man of God; whoever preaches hatred of sin must himself hate sin... Let him therefore be an example of humility, obedience, chastity, and especially of piety, prayer, and constant union with God' (p. 12). Patrick's writings breathe these virtues. 'I am Patrick, a sinner, most unlearned, the least of all the faithful' (C 1). 'Whence I, once rustic, exiled, unlearned, who does not know how to provide for the future, this at least I know most certainly that before I was humiliated I was like a stone lying in the deep mire; and He that is mighty came and in His mercy lifted me up, and raised me aloft, and placed me on the top of the wall' (C 12). 'I pray those who believe and fear God, whosoever deigns to look at or receive this writing which Patrick, a sinner, unlearned, has composed in Ireland, that no one should ever say that it was my ignorance if I did or showed forth anything however small according to God's good pleasure; but let this be your conclusion and let it so be thought, that — as is the perfect truth — it was the gift of God. This is my confession before I die' (C 62). 'On the other hand I did not go to Ireland of my own accord' (C 28). 'Did I come to Ireland without God, or according to the flesh?' (L 9).

Patrick put virginity as an ideal before his people. 'Among others, a blessed Irishwoman of noble birth, beautiful, full-grown, whom I had baptised, came to us after some days for a particular reason: she told us that she had received a message from a messenger of God, and he admonished her to be a virgin of Christ and draw near to God. Thanks be to God, on the sixth day after this she most laudably and most eagerly chose what all virgins of Christ do... Not to mention widows and those who practise continence... But the Lord gave His grace to many of His maidens; for, though they are forbidden to do so, they follow Him bravely' (C 42). Patrick was chaste. He tells us so himself, though he may not always have been so, and he indicates that he was not immune to the temptations and torments of the flesh. But from the time he came to Ireland, if not from the time he began to study for ordination to prepare himself to answer the call of the Irish, Patrick practised what he preached, and Secundinus cor-

roborates it in the following stanza:

"He preserves his body chaste for love of the Lord,
This body he has made a temple for the Holy Spirit,
And he keeps it such by purity in all his actions,
He offers it as a living sacrifice acceptable to the Lord." (Gallico, p. 120).

And his devotion to prayer was learnt the hard way on top of Sliabh Mis. 'But after I came to Ireland — every day I had to tend sheep, and many times a day I prayed — the love of God and His fear came to me more and more, and my faith was strengthened. And my spirit was moved so that in a single day I would say as many as a hundred prayers, and almost as many in the night, and this even when I was staying in the woods and on the mountain; and I used to get up for prayer before daylight, through snow, through frost, through rain, and I felt no harm, and there was no sloth in me — as I now see, because the spirit within me was then fervent' (C 16).

Among the primary recommendations of Pope Benedict XV, one reiterated by each subsequent Pope, was the formation of a native clergy, 'the main care of those who rule the missions' (p. 6). 'Clerics were ordained for them everywhere', says Patrick (C 38), 'for a people just coming to the faith, whom the Lord took from the utmost parts of the earth'. Pope Pius XI added to this his desire to see contemplative orders flourish in mission lands — 'a plan which, if it should be put into effect, would, We believe, greatly help the wider diffusion of the Faith' (p. 37). A flowering of religious vocations was one of the phenomena of the early Irish Church. Writes St. Patrick of something that happened in his own lifetime: 'Hence, how did it come to pass in Ireland that those who never had a knowledge of God, but until now always worshipped idols and things impure, have now been made a people of the Lord, and are called sons of God, that the sons and daughters of the kings of the Irish are seen to be monks and virgins of Christ?' (C 41).

We even have a clear statement that Patrick carried out the command later given by Pope Pius XI for the distribution of missionaries: 'See to it therefore that the missionaries are so distributed that no part of your territory remains neglected and that no part is left for future evangelisation. Wherefore, spread out' (p. 38). Patrick writes: 'Hence it was most necessary to spread our nets so that a great multitude and throng might be caught for God and that there be clerics everywhere to baptise and exhort a people in need and want' (C 40). That he was likewise alive to the need for seminaries is suggested by Paul Gallico: 'The phrase from the fragment of the "Book of Armagh",... 'two willing boys of St Patrick', has been taken as an indication confirmed by some of the Lives that in addition to adults studying with him for ordination, Patrick had a school of youths filled with princelings or

other bright selected boys who showed themselves as material suitable for training for the Irish clergy' (*op. cit.* p. 75).

The psalmist's injunction, 'Forget your country and your father's house' (Ps 44, 11), offered as a motto by Benedict XV to his missionary bishops (p. 8), was lived by St Patrick. 'I was in Britain', he tells us (C 23), with my people, who received me as their son, and sincerely besought me that now at last, having suffered so many hardships, I should not leave them and go elsewhere. And there I saw in the night the vision of a man, whose name was Victoricus, coming as it were from Ireland, with countless letters. And he gave me one of them, and I read the opening words of the letter, which were, 'The voice of the Irish'; and as I read the beginning of the letter I thought that at the same moment I heard their voice—they were those beside the Wood of Voclut, which is near the Western Sea — and thus did they cry out as with one mouth: 'We ask thee, boy, come and walk among us once more'. And I was quite broken in heart, and could read no further, and so I woke up. Thanks be to God, that after many years the Lord gave to them according to their cry'. He crushed the temptation in the middle of his ministry to go home once more and visit his country and parents. 'Even if I wished to leave them and go to Britain — and how I would have loved to go to my country and parents, and also to Gaul in order to visit the brethren and to see the face of the saints of the Lord! God knows it that I much desired it; but I am bound by the Spirit, who gives evidence against me if I do this, telling me that I shall be found guilty; and I am afraid of losing the labour which I have begun — nay, not I, but Christ the Lord who bade me come here and stay with them for the rest of my life, if the Lord will, and will guard me from every evil way that I may not sin before Him' (C 43). St Patrick fulfilled the Pauline *omnia omnibus* by being the first *Hibernior Hibernicis ipsis*.

If we were to pick out a third capital recommendation of Benedict XV it would be the learning of native languages, 'one of the chief items in the missionary's equipment' (p. 11). 'I have not studied like the others', writes St Patrick (C 9), 'who thoroughly imbibed law and Sacred Scripture, and never had to change from the language of their childhood days, but were able to make it still more perfect. In our case, what I had to say had to be translated into a tongue foreign to me'. Having spent the years of his life from sixteen to twenty-two (C 1) in the country of his later adoption St. Patrick had an advantage over most missionaries.

A point stressed by Pope Pius XII in *Evangelii Præcones* was respect for native customs. 'Let not the Gospel, on being introduced into any new land, destroy or extinguish whatever its people possess that is naturally good, just, or beautiful' (p. 6). Like St Paul with the Unknown God of the Acropolis St

Patrick turned the tables on the sun worship of the Celts he came among. 'For this sun which we see rises daily for us because He commands so, but it will never reign, nor will its splendour last; what is more, those wretches who adore it will be miserably punished. Not so we, who believe in, and worship, the true sun — Christ — who will never perish, nor will he who doeth His will; but he will abide forever as Christ abides forever, who reigns with God the Father Almighty and the Holy Spirit before time, and now, and in all eternity. Amen' (C 60). Paul Gallico writes: 'It could not have been too difficult to transfer the worship of the pagans from the physical orb of the sun, its delicious warmth and healing light, to that same sun as a symbol of the warmth and light of Jesus. Oft-times Patrick thundered, but there were times, too, when he must have led the heathen-like children, left them their customs and even some of their rites, but translated them into Catholic worship' (*op. cit.* p. 81).

Patrick, in fact and legend, was obsessed by loyalty to the Church of Rome. Most Reverend Dr Philibin, Bishop of Clonfert, points out that St. Patrick is the first writer to call Christians 'Romans' (L 2, 14) — 'fellow-citizens of the holy Romans... the Roman Christians of Gaul'. Likewise in two of the *dicta S. Patricii*: 'æclessia Scotorum immo Romanorum; Ut Christiani ita ut Romani sitis' (*Mise Padraig*, F.A.S., Dublin 1960). Thus Patrick passes the acid test of the Catholic missionary.

Towards the end of the *Confession* St Patrick formulates a prayer which the twentieth-century missionary might make his own: 'Wherefore may God never permit it to happen to me that I should lose His people which He purchased in the utmost part of the world. I pray to God to give me perseverance and to deign that I be a faithful witness to Him to the end of my life for God' (C 58). *Quod faxit Deus*!

MYLES L. FAY, C.S.Sp.

NOTE:

The writings of St Patrick — *Confession* (C) and *Letter to Coroticus* (L) are quoted from Dr. Ludwig Bieler's translation in *Ancient Christian Writers*, Vol. XVII (Longmans, Green & Co. London 1953). The encyclicals are quoted from *The Popes and the Missions*, (A Sword of the Spirit Pamphlet, 128 Sloane St, London SW I, n.d.). Quotations from them have been kept short as readers will have the texts to hand. The work of Paul Gallico quoted is *The Steadfast Man* (Michael Joseph, London 1958).

There are a lot of Christians who do love God, but because they think they can't love God, never get on to the next thing which is giving up their lives and their wills to him.

Mgr. Ronald Knox: STIMULI.

Sacramentum Olei

The significance of an historical survey in relation to its liturgical adaptation.

THE early Church, in her missionary expansion, being confronted, with her many children of different countries and cultures, took great pains in bringing home to them the value of her Sacraments in a language they could understand and in a manner which was appealing to them.

Now, in the greatest missionary expansion of all times, we are faced with the same problems, and it is the purpose of this survey to show how the early Church celebrated these ceremonies, and to illustrate how tradition can give a more comprehensive meaning to our present form of celebration.

The Holy Oils.

In the Western liturgy the holy oils were consecrated on Palm Sunday and on Maundy Thursday. In the liturgy of the Eastern Church the holy oils were blessed at every administration. In Rome the Pope himself blessed some of the holy oils and others were blessed by the bishops and priests present and handed out to the faithful as they were not exclusively used in the administration of the Sacraments but also for the relief of common ailments—like holy water—as is made clear in the prayers of the blessings which implore the grace of the Redeemer for "omni ungenti, gustanti and tangenti."

The Place.

For many centuries both in East and West the last Sacraments were administered in the church itself, a custom which is still continued in the East.

The Ceremonies.

Whilst in the liturgy of the Western Church one minister was essential, more were allowed. In the East however, in the past and in the present a minimum of three priests is required and a maximum of seven desirable.

The form used in the East up to this time is longer and more complete and runs as follows:

"Pater sancte, animarum et corporum medice, qui Filium tuum Unigenitum, Dominum Nostrum Jesum Christum, omnem morbum curantem et ex morte nos liberantem misisti, sana quoque servum tuum N.N. a detinente illum corporis infirmitate et vivifica illum per Christi tui gratiam, intercessionibus sanctorum N.N. et omnium sanctorum. Amen."

There were many different rites but all have in common the seven penitential psalms, confession, the anointing, the imposition of hands

and Viaticum and — whenever possible — holy Mass for the sick.

Here is a short description of the most widespread and most striking rites.

In the Capitulary of Theodolph of Orleans the ceremonies were begun by the priest going to the house of the patient and hearing his confession. The patient was then dressed and brought to the church where he was given a bed covered with a hairpallet and ashes. Three priests performed the function of the first blessing of the patient with a mixture of holy water and holy oil, ending up by sprinkling him with ashes over the head and face, pronouncing over him the words of Genesis: thou art dust etc. If the patient was capable of prostrating himself he would do so then — or kneel down — and the penitential psalms and the litany of all saints would be recited over him. After these prayers the same three priests anointed him on the shoulders, on the face, on the head, on all the organs of sense,on the chest, at least fifteen times in all, going up to twenty times. The patient then recited the Our Father and the Creed and paid his farewells to relatives and friends and spent his remaining days in the hospice of the church whilst prayers were said and psalms sung.

At Tours, after the psalms, the ministers imposed their hands upon the sufferer, saying: "dominus locutus est... super ægros manus imponite". At least twelve unctions were administered there, after which Viaticum was given. If the patient remained alive these ceremonies were repeated for the next seven days in succession. During this week of penance and prayer some clerics were always present to celebrate the divine office — night and day — in the sickroom.

At the Abbey of Cluny, that great liturgical centre, the patient himself was supposed to request the last Sacrements from the Abbot, who informed his monks and asked them to come out with him and line up in procession. The priest in alb and stole, the lay brothers, four of them, with the holy oils, cross, holy water and incense accompanied by all the monks proceeded then to receive their ailing visitor. The bed of the patient was incensed and whilst a priest administered the ritual unctions, the choir sang the penitential psalms. Then Holy Communion was given followed by the pax to the whole community and farewells were said. If death was immenent Holy Communion—Viaticum—was given again, a reminder of an old Roman custom to send the departing soul on its way fortified by the pledge of salvation. In Africa it was for a long time the custom to place the Holy Eucharist on the chest of the deceased; this was later forbidden by several Councils.

When death was not yet imminent the sick person was taken to the infirmary — still on his bed of penance — and the lives of the saints were read out to him and litanies and psalms were sung. When he was on the point of expiry all the monks assembled again and

after his demise the vespers of the dead were sung.

In the liturgy of the East it is worth noting that at the beginning of the ceremonies Our Lady was invoked by many such beautiful titles as: the Palace of the supreme King, the Seat of the Sovereign Trinity, the Virgin crowned by Christ with a diadem, and many more.

The priests blessed the oil of the sanctuary lamp and the choir invoked the help of the Apostle James, of the martyrs Pantaleon, Cosmas and Damian, of St John the Evangelist and of many more saints popular with the community. The deacon then read certain passages of Scripture and seven priests followed him chanting seven fragments of the New Testment, pausing between each to administer one of the seven unctions. At the completion of these the gospel book was laid on the head of the patient and the priests imposed their hands and invoked the divine blessings.

In preparation for next morning's Mass of the sick, psalms and litanies were chanted throughout the night After Holy Mass and Communion the sick person would be anointed again and this time the priests would not stop at the patient but even anoint one another and all the faithful present and then — in sheer exuberance of faith — the very walls of the church itself.

In these ceremonies the Church displayed all her generous love and motherly ingenuity to show the graces flowing from her to the departing soul. A liberal use is made of all the external signs which often mean so much more to the African than to us — e.g. the sense of touch —, there is an intense and active participation of the faithful, the Sacrifice of Holy Mass is offered where the patient can offer himself together with Christ, restored to God as an immaculate sacrifice. The *oratio* makes that very clear: "ut in hora exitus illius, absque peccati macula tibi Creatori suo per manus sanctorum Angelorum representari mereatur."

The history of salvation rolls by, in the Old Testament, in the New Testament, in the Church, — see the prayers of the commendatio animæ — and through the ceremonies, the patient feels and knows himself to be included as he is translated from the suffering Church to the triumphant Church.

To make our Christians realise the great value of this Sacrament we will, first of all, consider the patient himself before we can make any practical suggestions.

The patient in his tribal community feels himself to be one with that community, in the present and in the past. Although he is a christian and although the pagan element in his environment may have disappeared he is still held to a certain extent by the old and pagan traditions of this community. He is on an uncomfortable bed, he is inexpertly cared for, he suffers physically a great deal. He thinks of his father, his grandfather, the

mportant people of his tribe who are waiting to receive him. Or are they? Probably they were pagans and their fate is very doubtful. He feels himself cut off from them. Now he turns his eyes to those who are physically present. A terrible temptation assails him: perhaps one of them is responsible for this sickness, the lethal pangs of which he feels in his body. And his own brother, who is a christian, also turns his thoughts to words: "It is better that we call a witchdoctor. You are very sick, the family has been notified and is coming and with his help we might find out who has caused this sickness in you and with a sacrifice we might avert this disaster." There are a thousand variations on this theme: whatever form it takes it is certain that the "leo rugiens" whispers incessantly in his ear and he is in direst need of help and consolation.

His family, his community around him, probably partly pagan or adherents of a protestant sect, wavers and is doubtful. The sick man is on his own at the moment he needs help most.

The patient cut off from his tribal community will suffer less from the inhibitions of that community but on the other hand he will be lonelier than his counterpart and be therefore more susceptible to the consoltions of his catholic community.

How can we help them?

Here are some suggestions:

In order to make these ceremonies a vital reality and to render our worship intelligible and to promote a greater participation by the christian community it is essential that the common language of the people be used in the non-essential parts. I do not say the vernacular language as this appears impossible in some cases. In the Southern Cameroons and in many parts of the Cameroon Republic e.g. there are so many languages and dialects that the common lingua franca of church and people is pidgin-English. This will also be the case in other African countries. Moreover it is the wish of Rome that rituals should be prepared in the language of the people.

The christian community should be taught to play a greater role in the ceremonies. Here the factor of time is of great consideration. Whenever the community thinks that the sickness of one of her members takes a serious turn, the community sends messages all through the area to inform the relatives of the patient. So both the family and the community of the place assembles around the sickbed. This is the psychological moment where the Church must step in and perform her rites. Often, however, our christians prefer to wait because they have been taught that the Sacrament will only be given in extremis (1). As we have seen from the above this has never been the case, otherwise there could not

(1) It is not according to the mind of the Church that there be a maximum and proximate danger of death. A remote and probable minimum danger of death is sufficient.

have been a wide-spread custom of administering this Sacrament in the church. The name "Extreme Unction" (2) is, according to Cardinal Schuster, of recent date; when dealing with this point he says that we should not wait until the patient resembles "the macabre apparition of death".

Both v Noort and Prümmer support him by saying that we cannot expect this Sacrament to work miracles and therefore it should be given in reasonably good time so that the secondary effect — the restoration of health — may not be precluded. When the community calls in the relatives then the patient has a sickness which may turn fatal in their estimate. If we abide by this estimate then we meet the community present and in the right atmosphere and if we could then perform the last rites using the common language in the non-essential parts, then the whole community would intelligently and fervently participate. I have here before me an American Ritual with an imprimatur of 1926, where only the proper forms of the Sacrament and the three prayers preceding it are in Latin. All the others are printed with the English translation next to them. The "Commendatio animæ" is only given in English. If the patient and the community could understand these prayers, how they would soothe and bring balm to their souls. A patient and the community still enthralled by fear of the devil and of witchcraft and only they know what, would hear these expressions in their common language: "effugiat ex hoc loco accessus dæmonum, adsint Angeli pacis, domumque hanc deserat omnis maligna discordia, avertat ab eis (they are all involved) omnes contrarias potestates, eripiat eos ab omni formidine et ab omni perturbatione etc. etc.". These prayers might have been taken from their own hearts.

These prayers and all those that follow would grip their attention as nothing else could, and there we would have a vital community assisting a fellow member in his agony.

In the "Commedatio animæ" the community plays a full part. Usually the missionary is too pressed for time to stay much longer and from there the community could take over. These prayers would give our christians a feeling that they are participating in a drama, as indeed they are.

Thus the patient would feel himself lifted up by his community, supported and strengthened, the community would be revitalised, throw off tempations much more readily, there would be a more devout worship and it would make a lasting impression on the non-catholic participants. (3)

(2) In the documents of the last three Popes we find the following names: Sancti Olei Unctio, Sacra infirmorum Unctio, Sacri Opobalsami Unctio, Sanctum Oleum (not used here as meaning Oleum Catechumenorum).

(3) St. Thomas adds another effect; per orationes et benedictiones et alia hujusmodi cohibetur vis dæmonis ab impedimento sacramentalis effectus. (3A, 56, 10).

The community has yet another part to play. Man is not only an "animal rationale" but also "sociale" and nowhere more than in Africa. The patient has to resign himself to God's will but so has the community which feels the loss of this particular member and considers this death as a kind of threat to its own continuation. The patient's feelings and emotions will be very much dependent upon those of the community.

Now here is an excellent opportunity to teach our christians the proper meaning of their participation in the sacrifice of Holy Mass. From time immemorial the Africans are imbued with the sacrificial spirit. But now in Holy Mass they can pray—and with fervour they do pray if it is explained to them—we, "plebs tua sancta", we offer Thee "hostiam puram, hostiam sanctam, hostiam immaculatam", the Christ having suffered, having risen and having ascended. And in Christ they offer themselves with a perfect resignation with a contrite heart, and they also offer their suffering brother and implore Almighty God to accept this sacrifice through the hands of His angels, "in conspectu divinæ majestatis tuæ." It is very striking that in the Mass of the sick and in the Mass "ad postulaindam gratiam bene moriendi" and in the prayers of "de Expiratione" and in the burial rites the same terminology is being used and the same invitation to the angels and to the saints, "offerentes eam in conspectu Altissimi."

And here is also the consoling thought — and the link with their ancestors — that their futile sacrifices offered with the best intentions however—"infima et egena elementa" — find their fulfilment and completion in this Holy Sacrifice so eminently acceptable to God. By virtue of this perfect sacrifice offered by their descendants as the "plebs tua sancta" they may hope to meet them yet in the eternal mansion of their heavenly Father (4).

If the "missa pro infirmis" or "pro vitanda mortalitate" or "ad postulandam grantiam bene moriendi" cannot be offered we could ask the particular family and community to come to Mass and we could announce that this particular person has received the last Sacraments and encourage the faithful to pray for him — a custom which still prevails in many communities of the Church elsewhere.

In order to be able to suffer and die for us—and to be a perfect sacrifice to His Father—Christ freely assumed some of the infirmities of our nature. He did not allow all the preternatural gifts to be restored to Him. Although we were washed in his Blood the integrity of our nature was not returned to us at that time so that we too should be able to suffer and die with Christ, in order that the excellence of grace

(4) Cf. St Paul, Col 1: 24: And what is lacking in the sufferings of Christ I fill up in my flesh for his body which is the Church.

should be demonstrated in our weak nature. In the final hour of our life then, we become one with Christ in his death so as to rise with Him gloriously. Now that is precisely what this Sacrament effects in us. It does not only do away with the effects of sin and its remaining punishment but through the sweet grace of the Holy Ghost it braces our wounded nature, it restores to us — to what extent we dare not say — the lost integrity, it renders our lower nature more in harmony with our higher nature ,it enlightens our intelligence and strengthens our will, it renders our whole being more in conformity with God. This Sacrament is not only the completion of our Christian life, our final grooming for entry into heaven, but it is also the final preparation for our complete incorporation into Christ — so much more than the return of the "justitia originalis" — it makes us worthy to be offered in Christ to God.

The Council of Trent calls this Sacrament the complement of the Sacrament of Penance. This being so it would be more logical to have its administration immediately after confession. The disposition of the patient to receive Viaticum would be more perfect too.

It is an old custom throughout the world and certainly also in Africa that a dying parent will bless his children. There is a German proverb which says: the blessing of a father will build the houses of his children. It is however not always done. Not only are there sometimes bad feelings, but quarrels about succession already loom up and there may even be accusations of witchcraft. Would it not be good in this setting to have some paraliturgical prayers, examples of which we can find in the Old Testament?

Finally the whole of this article can be summed up by what St Leo said in a sermon on Ascension day. Our christians are convinced of the first part and it is our work to make them realise the second part: "Nam quos virulentus inimicus primi habitaculi felicitate deiecit, eos sibi concorporatos Dei Filius ad dexteram Patris collocavit."

N. Groot, M.H.

Mgr. Ronald Knox: Stimuli

> You see, we men are very curious people. Each of us, in his heart of hearts, thinks he is right. We seldom take other people's advice, unless it chimes in pretty well with the decision we had already formed on our own account. Yet we care desperately what others think; we cannot be satisfied with the self-approval of our own conscience, we must be for ever justifying ourselves in the eyes of our fellow-men.

Divine Worship and African Church Music

"Man's chief duty undoubtedly is to devote himself and his life to God", teaches Pope Pius XII in his Encyclical Letter Mediator Dei (1947), "To direct oneself properly to God means: to acknowledge His sovereign majesty and supreme teaching authority. It means to accept with humble mind the truths He has revealed, to obey His laws faithfully, to devote every action and energy to Him; it means, briefly, to pay due worship and homage to the one true God by the virtue of religion." And men are not only bound by it as individuals, but it obliges the whole community of mankind too.

Sacred Liturgy is the public worship which our Redeemer, the Head of the Church, offers to the Heavenly Father and which the community of Christ's faithful pays to its Founder, and through Him to the Eternal Father. Sacred Liturgy contains the whole public worship of the Mystical Body of Christ, both Head and members.

The practice of Liturgy, this public worship which is as old as the Church itself, must still to-day have a prominent place in our ministry work. It is one of our main duties as preachers of the Divine Message to make the faithful pray "with understanding", to make them actively participate in divine worship.

PARTICIPATION IN WORSHIP

"The most important element in divine worship", continues the same papal document, "is the 'internal' participation through which the faithful unite their sentiments of praise, expiation, thanksgiving and impetration with the sentiments or intentions of the priest, with those of the High Priest Himself." However, this internal active devotion does not suffice. "The divine worship must be 'external' too, as it is required by nature of man, composed of soul and body; — as divine worship is a duty for human society; — and finally, because the external divine worship is an important manifestation of the unity of the Mystical Body."

This "external" active participation consists of ritual attitudes of the body, liturgical gestures, answering the priest, praying together and also SINGING together.

ACTIVE PARTICIPATION THROUGH SINGING

In his Motu Proprio of Nov. 22nd 1903 Saint Pius X stated that "the Gregorian plain chant which has

always been regarded as the supreme model for sacred music, is and remains the principal chant proper to the Church."

We rejoice very much at the fact that the missionaries who pioneered in Africa half a century ago, have, right from the beginning, made their first christians actively participate in divine worship. And the christians were not only allowed to sing together the "responsa liturgica", but they have been taught also to perform the "ordinarium missæ". Thanks to this excellent initiative of those missionaries, the Catholic Church was immediately ahead of so many countries in Europe and in the American continent, where only a choir or schola cantorum has the care of the singing in the church, and where the faithful are still kept silent.

NEED OF POPULAR RELIGIOUS MUSIC

The Church has always recognised and favoured the progress of the arts, admitting to the service of religion everything good and beautiful discovered by genius in the course of ages. Therefore, modern music, including popular religious music, is also admitted in the church, since it, too, furnishes compositions of such excellence, sobriety and gravity that they are in no way unworthy of the liturgical functions.

The late PIUS XII came back to this subject in his Encyclical Letter, Musicæ Sacræ Disciplina of Dec. 25th 1955 which explains clearly that the Gregorian plain chant is not the only and exclusive chant of the Church, and that the influence of "popular religious music" is great and efficacious in the soul of the faithful.

THE MUSICAL AFRICAN

Already a long time ago, it has been discovered that music has a really cultural function in Africa. And it is evident to-day, that music and singing plays a most important and prominent part in the everyday life of the African. We may even go further. Music is a more essential factor in the life of the peoples in the African mission lands than in our home countries. We, priests, should therefore not lose sight of the great importance of MUSIC in our apostolic activities.

"Music should not only effectively arouse and inspire the people to profess the faith and cultivate piety" wrote Pius XII, "but it is also a welcome and important help to the Church in carrying out its apostolic ministry more effectively. It is marvellous to see how many of these peoples appreciate the musical melodies."

WHY EUROPEAN CHURCH MUSIC IN AFRICA?

In his allocution of June 28th 1944, Pius XII said that "the missionary, the apostle of Jesus Christ, has not been sent to transplant the European civilization into the mission countries." Therefore we must christianize the art of the in-

digenous people. We must utilize their music and their melodies as well. We must do what we can to incorporate them in the liturgical cult.

"Music is a language, a way of expressing oneself" wrote an African priest, Rev. Fr. John Baptist Ntahokaja, "and the mother-language is normally better understood in its wealth and abundance of expression than any other language." Without any doubt, the religious sensibility of the African will be aroused by using the African musical language.

Unfortunately, up till now, our christians have been taught almost nothing but European church hymns. For over 50 years they have been obliged to express themselves in an artificial way, in a foreign musical language. Is it not a shame that practically nothing has been done to utilize the "indigenous musical forms" in order to deepen christianity in the soul of the faithful? "It would be 'imprudent', if this efficient aid in the apostolate were despised or entirely neglected by the heralds of Christ." (Mus. Sacr. Disc.) The more the African "sings" his religion in accordance with the characteristics of his own musical genius, the more he will love it, and proportionally his religion will penetrate his soul. "Music might be considered as one of the best means to educate the christian people" said Rev. Fr. J.B. Ntahokaja, "A beautiful hymn, well understood and lived, has the value of a good sermon".

AFRICAN CHURCH MUSIC FOR THE AFRICAN

The Holy Pius X has already given fundamental advice in his Motu proprio, writing that "every nation is permitted to admit into its ecclesiastical compositions those special forms which may be said to constitute its native music." Pius XII in his Mus. Sacr. Disc. brings us a step further: "The messengers of the Gospel in pagan lands should sedulously and willingly promote in the course of their apostolic ministry the love for the religious hymn which is cherished by the men entrusted to their care. In this way, these people whose pagan religious music is frequently admired in civilized countries, can have christian sacred hymns in which the truths of the faith, the life of Christ the Lord and the praises of the Blessed Virgin and the Saints can be sung in a language and in melodies familiar to them."

Mgr. Saverio Paventi of the Cong. Prop. Fide emphasizes the same idea clearly: "In every mission country, hymns in the language of the people are to be heard, because all people pray more willingly in their own language and prefer to sing according to their own taste. The messenger of the Gospel should then strive to have native melodies used for liturgical worship, even in the chant that accompanies the Holy Sacrifice."

CONCLUSION

If you have read the above lines carefully and studied the quotations from the various papal documents concerning adaptation of church music in the different mission countries of the African continent, you must necessarily come to the conclusion that we, preachers of the joyous tidings ,are still asleep, for the simple reason that we have not yet changed the Divine Message into a really "joyous" tidings. If you realize that some of the above advice and directives have been published already for over 50 years, you must accept that the Catholic Church in Africa on this particular point is alarmingly behind. Consequently, it is high time to wake up.

Of course, it is understood that not everybody is sufficiently gifted to do something about it. But I cannot believe that in your diocese there is no African, either priest, brother, sister or layman who has musical talent, and who is not interested to improve the singing of the faithful in the church by composing and teaching more adapted religious music.

Above all, the Liturgical Committee which is supposed to exist by now in every diocese should see to it that at least a start be made to fulfil the sincere desires of the Sovereign Pontiffs, — to help our faithful by making them "sing" better their true religion, — and to make them understand better the Divine Message through singing "African" church music.

European church music for the European.

Chinese church music for the Chinese.

AFRICAN church music for the AFRICAN.

PAUL VAN THIEL, W.F.

THE VITALITY of a Christian community manifests itself in the apostolic spirit of its members, in their bearing witness to their faith and wanting to share it with others. "There is general agreement on the dire need of a lay apostolate and of the general growth of it in all its forms: The greatest menace to the Church today is not opposition and attacks from without but the *negligence and indifference of members within.*" It is the duty of priests to rouse the faithful from their apathy and make them realize their responsibilities; the training of lay leaders is an important part of the normal cura animarum, and the presence of such zealous lay apostles is bound to have a beneficent influence on the general tone of the parish and on the priest himself.

BISHOP BOUTER'S REPORT TO THE CATH. BISH. CONF. OF INDIA, *in "Clergy Monthly", Oct.* 1955.

African Sculpture and The Church

I READ with interest Fr. Kalanda's article on 'Christ in African Art' (A.E.R. Oct. 1960). His zeal for the correct use of indigenous art in the service of the Church deserves due credit. However I feel that some of his conclusions are open to question.

Africans have in their possession one of the most highly developed and expressive art forms in the world. Its function is far more concerned with evoking an emotion in the observer, than in reproducing an object of photographic exactitude. Realism, with a few non-typical exceptions, has never been the aim of African art. It has not been concerned with landscapes nor still-life, nor with the cast of a man's features and still less with the shape of his body. African art, or better sculpture, has been far more concerned with the inner being of the observer, in whom it excites the emotions for which it stands. The exaggeration of the head, the distortion of the body and limbs, the emphasis placed on certain features do not arise from an inability to portray ideal proportions. They are purposeful dynamic representations of emotion; fear peace and confidence are some of the emotions that are evoked by African sculpture.

What place could such art have in the Church? Since African sculpture is directly concerned with evoking emotions, it would seem that its application should be concerned with exciting those emotions which we associate with our religion. If we are filled with compassion, sorrow and love when looking at a figure of Christ crucified, then that crucifix has helped us to be better men. If a similar figure were primarily to cause in us admiration for the work of the artist because of its life-like qualities, then I would say that the religious value of that crucifix was not so great, although it may indirectly produce some emotion in us. The latter type of art, which arouses our aesthetic feelings, is more typical of the European art of the last four hundred years. An art which fosters devotion is obviously to be preferred, and the art with which we have been brought up is more likely to do this than any foreign art of which we would first have to learn the significance.

People of every nation are members of the Mystical Body. This does not mean that each member of

it must renounce his national identity. We do not become Jewish or Roman just because we belong to Christ's Church. The late Pope made it quite clear that our national heritage should be preserved when he wrote, '...the Church has graciously made her own the native art and culture which in some countries is so highly developed. She has carefully encouraged them...' (Evangelii Præcones', Pius XII). The implication is without doubt, that existing art forms and techniques are to be fostered and maintained intact.

Father Kalanda placed, I think, too much emphasis on the representation of an historic and traditional Christ. The majority of pictures that have been brought into the mission field show Christ and His mother in the Italian tradition. Respect has grown up around such pictures because of their association with our religion. But they are only a temporary expedient. These pictures of Christ do not show him as a Jew necessarily, rather the features are those characteristic of the country in which the picture was painted. More important, they do not perform the main religious function of art in Africa, for it is unlikely that an alien subject presented in the medium of an alien style will evoke any deep religious emotional response.

It is necessary that we understand that if African art is to be utilised in the service of God, then it must retain its traditional media. Drawings and paintings of an African Christ are merely an imitation of western techniques. Africans are not traditional painters they are sculptors in the very finest sense of the word, and it is in this medium that they should be encouraged to work for the most part. Father Kalanda rightly dislikes the realistic African Christ which is no more than a portrait of an African. But if Christ were carved in the African tradition, avoiding the photographic features of an African and rather creating an evocative work of art depicting His majesty and nobility, (as we see in the traditional ancestor statues of the Congo), then the style and beauty of African art would be preserved.

No doubt there is and will continue to be much opposition to the introduction of indigenous art into religion. We are all conservative when it comes to change. To give but one example: recently a missionary returned to his home in Europe. He had been away for twenty years. On being shown the interior of a new Church, he was horrified and scandalised by the crucifix that was above the altar. And yet the younger generation accept this 'modernistic' work of art as evocative of religious emotion. The instance that Father Kalanda quoted of the stoning of an Indian Madonna is indicative of this conservatism, but it is only an isolated case of stupid animosity. Indeed I have verified from a missionary recently returned from

ndia, that religious pictures in the ndian tradition are winning the approval of the younger generation. ne has only to glance at the works f an artist like A. da Fonesca to ee the successful blend of the ndigenous and the Christian, remembering it has the Church's pprobation.

Where the demand for cultural daptation is becoming more pressng it is unthinkable that the traitional African art should be exluded. A culture is a unity. One annot pick and choose and move solated cultural elements like men n a chess board. If the Church s to express herself and her mesage in a new culture, if the Church s to be established in a fresh culural form, adaptation has to be nade to the culture as a whole. Where the Church comes under ire as too closely associated with he West, where there is intense anti-colonial feeling in the minds of so many Africans, let us avoid the accusation of the so called 'cultural imperialism' which was universally condemned at the 1st International Congress of Negro Writers.

Many problems face us, and I have only touched on some. The evolution of a culture is a delicate business, and especially fragile is the evolution of an art culture. The dangers are great, for commercial westernisation can creep in and debase the original culture or stifle it altogether. I have not touched on the problem of what should be done where no sculptural tradition exists nor on the manner that should be adopted in fostering African art forms. But these are not insoluble difficulties. The important thing is that the traditional culture of Africa MUST be preserved, and in this we have the backing of the Church.

G.M. GEOGHEGAN, S.J.

THE war the Church wages against organized atheism and hatred of God on the one hand, and the resistance She offers to the enticements of materialism on the other, are harder to endure than the assaults She had to repel during the persecutions of the last centuries. To-day all those baptised in Christ, even though occurrences of the past, for which we are not guilty, have divided us from each other,— are bound to unite and cooperate in all fields which do not immediately concern faith, and especially in politics and economic and social activities, in order to save the patrimony of christianity and of christian culture threatened by the attacks of God's enemies."

CARDINAL BEA, AT FREIBURG, AUGUST 14, 1960.

NEWS IN BRIEF

Congregation of the Propaganda.

A new division of the territories of the African Apostolic Delegations was announced:

— The Apostolic Delegation of Dakar comprises the independent States of former French East Africa as well as Ghana, Togo and Liberia. The Apostolic Delegate is Archbishop Maury.

— The Apostolic Delegation of Lagos comprises Nigeria, the Cameroons and the new independent republics of former French Equatorial Africa. The Apostolic Delegate is Archbishop Pignedoli.

— The Apostolic Delegation of Madagascar comprises Madagascar, Mauritius, Réunion. Its titular is Mgr. Pirozzi, residing at Tananarive.

— The Apostolic Delegation of Nairobi retains Kenya, Uganda, Tanganyika and Nyasaland. The Apostolic Delegate is Mgr. del Mestri.

— The Holy Father has appointed Archbishop McGeough, former Internuncio in Ethiopia, to be Apostolic Delegate in South Africa, the Rhodesias, Basutoland, Swaziland and Benchuanaland. He was consecrated by the Pope himself on October 28th.

African Hierarchy

— The Very Reverend Simon Nzita, of the Secular Clergy, has been appointed Titular Bishop of Gindaro and Auxiliary to Bishop A. van den Bosch, of Matadi (Congo).

— Bishop Mason, F.S.C.J. Vicar Apostolic of Bahr-el-Gazal (Sudan) has been appointed titular of the new Apostolic Vicariate of El Obeid. Bishop I Dud, of Rumbek, has been appointed Vicar Apostolic of Bahr-el-Gazal. Very Rev. Fr. Lino Tiboi has been appointed Administrator Apostolic of Rumbek.

— Bishop G. Guibert, C.S.Sp. succeeds Bishop E. Cleret le Langavant, C.S.Sp. as Bishop of La Réunion.

— On September 18th his Grace Archbishop M. Mihayo was consecrated at Tabora by his Eminence Cardinal Rugambwa. Co-Consecrators were Bishops J. Blomjous and Ch. Msakila.

— His Lordship Bishop J. Houlihan, S.S.P. was consecrated at Eldoret on November 20th by Bishops F. Sheen, M. Otunga and D. Ekandem, in the presence of 22 bishops.

Nigeria:

On the occasion of Nigerian Independence, Oct. 1, 1960, the Catholic Hierarchy issued a joint pastoral letter which received wide publicity and was described as the most radical document ever to come from a religious body in Nigeria. On Sunday, Oct. 2nd, a solemn Pontifical High Mass was celebrated at Lagos Cathedral by Archbishop Maury, special papal Envoy for the Independence Celebrations, who afterwards called on the Prime Minister of the Federal Government to present him with a special letter of greetings from His Holiness.

— On Friday, Sept. 9th, the "Claverianum Press" staffed by the St. Peter Claver Sisters, was opened at Ibadan, Nigeria, by Chief Oba Akinyele of Ibadan, in the presence of all the bishops of Western Nigeria. The new Catholic weekly "The Independent" is printed there for the the Western and Northern regions of Nigeria. The first number carried messages of welcome from leaders of Church and State. For the Eastern Region another paper "The Leader" is printed at Owerri.

— A Trappist Monastery is being built in Dahomey, West Africa, in order to foster vocations among young Africans who feel drawn to the contemplative life.

Uganda:

Golden Jubilee.

Fifty years ago three Verona Fathers, coming from the Sudan, started the Mission of Omach. Now there are half a million catholics in the two dioceses of Gulu and Arua (Northern Uganda) with thirty-two missions, a sign of God's blessing over the wonderful work done by Fathers, Brothers and Sisters and their helpers. 79 Fathers, 17 of whom are Africans, 60 Brothers, among them 16 Africans, 148 Sisters, of whom 76 Africans, are working hard and often under very difficult conditions among a population of some 1,170,000 people. Bishop Ireneo Dud, of Rumbek, was trained at Gulu Major Seminary. The Holy Father sent a special message of congratulation on the occasion of the golden jubilee. May the glorious past be a pledge of still greater blessings for the future!

Vietnam.

On November 24th the Sovereign Pontiff erected the Ecclesiastical Hierarchy in Vietnam, dividing it into three Ecclesiastical Prov- Dioceses. All but two of the Bishops are Vietnamese.

BOOK REVIEW

"Saints and Ourselves".

Edited by Father P. Caraman, S.J. (Hollis and Carter, London; 3 series, may be purchased separately, 15/- each volume).

One of the inconveniences of the full length hagiography is the fact that before the reader reaches the end of the volume he is tired of the author's tricks and mannerisms.

Something in the essay-style was wanted to fill this gap. Father Philip Caraman has succeeded in getting together a number of contemporary English writers who have each written about his or her favourite Saint.

Forty years ago Father C.C. Martindale gave a series of radio talks later published (and often re-published) in book form. It was a little masterpiece. He showed us sainthood throughout the centuries under the most diverse forms: the soldier, the sailor, the nun and the nurse, the monk and the missionary, the beggar and the butcher's son: all were represented. Fr. Caraman also shows this diversity in sainthood, but this time there is diversity in the point of view.

The high standards of authority and readability are guaranteed by the galaxy of Catholic personalities; but there is quite obviously an abyss between v.g. William Yeoman's mystical treatment of St. Bernard of Clairvaux, and Anne Freemantle's historical treatment of St. Basil. Hugh Ross Williamson's delightful treatment of St. Benedict Labre is only surpassed by Father Brodrick's St. Bernadette. But each essay is a precious jewel.

"Nostra conversatio in cœlis est" said St. Paul, and if that is so we should certainly be at home with the Saints. The study of the principles of ascetical and mystical theology may often be as dry as (the proverbial) dust: the reading of the Lives of the Saints never is.

"Teaching Liturgy in Schools", *by Mother Emmanuel, C.S.A.* (London, Challoner, 6/6).

This little book is choc-a-bloc with wonderful ideas. It is not mere theory. It contains ideas and practical suggestions for making the whole school Religious Instruction class centre round the Liturgy.

It has now for more than a quarter of a century been realised that Biblical instruction (both New and Old Testament) must go hand in hand with the understanding of the Liturgy if our Africans are to live their religion.

The author combats the idea that Liturgy is an *extra* subject. She claims (and rightly so) that Liturgy must permeate the whole school life. So much so indeed that even the timetable will be modified to allow children and adult catechumens to assist at the Liturgical functions.

This is a book every priest in Africa should have and try to live. We are all teachers. Every priest not only

in the catechism class and in the pulpit, but also in the confessional and in the house-to-house visitation has to teach. By making full use of the Liturgical Year, the really pastoral-minded priest (be he European or African) can much more efficaciously put his message across.

TH. KEANE, W.F.

"APPROACHES TO CHRISTIAN UNITY"

C.J. Dumont O.P. (Darton, Longman and Todd, 1959, 226 pp., 25/-).

At a time when Christians of different denominations are making ever greater efforts to come together and to know one another, this book should be of the very greatest use. It is written by a very distinguished ecumenist theologian, Fr. Dumont O.P., and excellently translated into English by another, Fr. Henry St. John O.P.

It is more or less a book of meditations, the chapters being each three or four pages long, and treating of the different seasons of the liturgical year, the virtues of Faith, Hope and Charity, and other things. But each subject is brought into profound relationship with that of the reunion of Christians; and this book really helps one — as no other book I know of does — to make prayer for Christian unity an integral part of one's whole life, and to see the essential connection between being ecumenically-minded and every other side of our religion. This is a book to buy, to read, and to meditate over.

"Early Ch. Portr. Gallery." *Maisie Ward* (Sheed & Ward, London and New York, 1959, 377 pp. 30/-. (In America entitled *Saints who made History*, $4.50).

This is a most attractive and stimulating account of the saints, especially the great Fathers, of the first six centuries. Miss Ward paints for us a series of refreshingly alive portraits, starting with those of Ignatius and Polycarp in the sub-apostolic age and ending with Patrick, Benedict and Boethius in the era of the barbarian invasions. It is good history, good spiritual reading, and sound common sense from one cover to the other.

ADRIAN HASTINGS.

OTHER BOOKS:

'A CATHOLIC CATECHISM" AND "A JUNIOR CATECHISM",

Herder, Freiburg.

Burns and Oates,, London, Pp. 224.

"A Catholic Catechism" is a translation of the well known German Catechism. The Junior Catechism follows the same method and lesson-form structure and is adopted to children of eight to fourteen years. It can also be used by those who lack any previous religious instruction. It is therefore both an ideal catechism for use in the Missions and for converts, and a preliminary step to a more advanced course of instruction such as can be found in "A Catholic Catechism."

H. Schmidt, S.J.

"INTRODUCTIO IN LITURGIAM OCCIDENTALEM."

Herder, Roma, Lire 4500. Pp. 850.

A sure guide through the Liturgy under all its aspects. Especially it contains a thorough theological evaluation of the Liturgy, its relation to pri-

vate piety, the actual problems and solutions proposed, a very complete bibliography and a great wealth of material, together with a unique critical edition of the universal calendar. Indispensable for professors and liturgists and most useful to all priests interested in the liturgical renewal of our day.

J. Hofinger, S.J.

"LITURGY AND THE MISSIONS."
(P.J. Kenedy and Sons, New York, $5/95. Pp. 308.).

Fr. Hofinger has edited the twenty-seven addresses read at the Nijmegen Congress, September 1959. They make it clear that the mission countries are in the vanguard of the Liturgical renewal, taking place everywhere. The frank and revealing discussion of the problems, especially those concerning the need of adaptation, and the solutions put forward will provide the reader with plenty of very useful information about this burning and most important subject.

Livinus Vriens, O.F.M.Cap.

"CRITICAL BIBLIOGRAPHY
OF MISSIOLOGY."
Bestelcentrale der V.S.K.B. Publ. — Nijmegen, Pp. 128.)

The Church has to meet the challenge of fast-changing conditions in the modern world which profoundly affect her missionary activities amongst the nations. Missiology studies the ways in which this continual adaptation can be effected. This Bibliography aims to be a valuable guide-book — and it certainly is — giving precise and solid information about the contents. Warmly recommended not only to professors, but to all students in missiology and missionaries desirous to complete their formation in this matter.

Karl Müller, S.V.D.

"DIE WELTMISSION DER KIRCHE"
(Paul Pattlock Verlag, Aschoffenburg. Pp. 164.)

This book in the series "Der Christ in der Welt" certainly fulfils its aim of giving a clear idea of what mission is, of presenting more forceful and purer motives in the apostolate and at the same time showing the ways of improving its efficiency. All through it runs the ideal that truly Catholic spirit must necessarily be apostolic. A concise view of the history of the missions with the actual problems and prospects for the future makes the book very interesting.

"INCOMPREHENSIBLE GOD,
WE PRAISE THEE."
F. Schoeningh, Paderborn, and Thomas-Verlag, Zürich.
"EE MKUBWA, USIYE NA MIPAKA,
TUNAKUTUKUZA."
Ndanda Mission Press, P.O. Ndanda, Tang. Terr. Pp. 36. -/50 cents

This little booklet has appeared already in more than ten languages on the occasion of the Munich Eucharistic Congress and with regard to the coming Ecumenical Council. It contains beautiful prayers and invocations mainly composed by St. John Chrysostom. The Swahili translation by Fr Alkuin Bundschuh O.S.B. is excellent.

E. de B

CUM PERMISSU SUPERIORUM